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The Eternal Spirit

The Eternal Spirit

AN ACCOUNT OF THE CHURCH CONGRESS
HELD AT SOUTHPORT, OCTOBER, 1926, BY THE
REV. CHARLES E. RAVEN, D.D. *Canon of
Liverpool Cathedral, WITH A FOREWORD BY
THE BISHOP OF LIVERPOOL*

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FOREWORD BY THE BISHOP OF LIVERPOOL

THIS Book has been written at my request, endorsed by the Committee of the Southport Church Congress.

The programme of that Congress followed a course of thought on which we believe that many minds are ready to converge. We are seeking a clearer knowledge of the Spirit of God through His operation in our world, in order that we may receive and share with others a fuller measure of His Power. We desire to be strong to apprehend, in order that we may be the stronger to use, and to be used.

Therefore we laid down the lines of a review of Christian thinking and experience so designed that contributions from many different sources might be brought to bear upon a common quest. Scientists, philosophers, theologians, artists, administrators, and leaders of social and religious movements were invited to shew us human aspirations towards truth, beauty, and goodness, in the light of the eternal striving of the Spirit of

God in and through the spirit of man. We believe that human effort, so regarded as "the power that worketh in us" is always purified, directed, and incalculably strengthened when it is consciously referred to its Source.

It is our hope that this account of the contributions we received, reviewed by a single mind at a time when the atmosphere and the immediate influence of the Congress are still fresh in the memory of some of us, may draw many more into a direction of religious thinking which for us has only as yet begun.

ALBERT LIVERPOOL.

November, 1926.

PREFACE

THIS book has been written under the instructions of the Bishop of Liverpool, and in circumstances which may to some extent excuse its inadequacy. But for his insistence I should have refused to waive my conviction that I was not the proper person to undertake it. It is difficult, indeed impossible, to write objectively of work with which one has been intimately connected, and of a Congress in which the author must discuss himself as speaker. And in addition I have only just completed a big volume on *The Creator Spirit* which covers in much greater detail the biological and psychological aspects of the Congress's work.

So it is by "a man set under authority" that the book has been put together.

To the readers and speakers my sincerest apologies are due if I have misrepresented their intentions or over-condensed their words. The manuscript was ready for the printer on October 20th, and work done at such speed cannot, I fear, be anything but unworthy.

Yet in spite of these grumbles, it is a joy and privilege to have had a share in making some part of what we received at Southport available to a wider public. For of the greatness of that gift none of us who were present can be in doubt.

A couple of crude pictures may help to sum up the impact of the whole. The Congress was not new : it made no startling proposals, and contained no dramatic innovations. But if not new, it recovered for us a fresh contact with Him in whom old and new are one, with the Eternal of whom His children are shown from time to time fresh glimpses. And such glimpses alter the whole outlook of one's life, revealing perspectives hitherto hidden and scattering shadows till then deemed solid. The individual contentedly imprisoned in his own conceits finds himself in his measure set free.

Let there be light. Here is the old picture. A Church lit with candles inside and with torches at its gates, a Church where Christian folk kindled by God's own flame give little spots of radiance in the still and heavy air, and throw their beams into the dark corners ; and even through the dim windows shine out feebly to a naughty world. We must get that world into the Church : for our candles

will not burn outside it in the wind and the rain. And busy strenuous folk cannot come into our cloisters, and many who come are stifled in the sluggish atmosphere. And the candles—each burns by itself, yielding its own substance to the fire, and when its brief lonely day is done, flickers and dies out. And some are very faint and some need snuffing; and there is smoke mixed with the burning; and the great torches flare and smoulder, casting now a ruddy gleam, and now a trail of sparks, and now a cloud of fumes. Inside there is much of beauty and of peace—a wonderful house of rest for the leisured and the weary, the ecclesiastic and the devotee. Outside it is night.

And now another picture. A world lit and warmed by the universal power of electricity. A few bright lamps linked up and fed continually by miles of unseen wires from the great dynamos of God's power-house of prayer. There hidden away, unknown to those who see and use the light, the silent force is generated by lives whose toil is far removed from the glamour and the glory. Theirs it is to supply and store and make available the eternal energies of the Spirit, so that the whole race of men may share the light and warmth of an everlasting day.

And others there are who lay the cables, working in a myriad places up and down the earth to transmit the current without fail. And some can take the power and let it shine through them, themselves empty and without it dark. Wind and rain cannot quench them : they need no still nor sheltered air. Wherever men go, the light accompanies them so that they walk secure. And the lamp no longer lives on its own substance nor alone. There is no Church there ; for the world is the Church, the home of the children of the Light.

And Light is Life, and Life is Love.

CHAPTER I

The Purpose and Programme of the Congress

It is no part of the present review of the Church Congress of 1926 to attempt any general survey of the history of its predecessors since the year 1861. But it is evident that in scope and intention the meetings at Southport have differed from previous gatherings, and as this difference was the outcome of a deliberate policy, some remarks upon it are necessary to an understanding of the programme.

When Archdeacon Emery and his colleagues first established the holding of an Annual Conference, the rank and file of Churchmen had almost no opportunity of discussing in common the problems of which they were becoming ever more conscious. The Church was then awakening under the influence of the Evangelical and Oxford movements and the stimulus of the "New Learning" to a clearer sense both of its mission and of its corporate life. The slumber of the previous century had been broken. Acute differences of belief and

practice were manifest. Controversies seemed likely to distract if not to destroy. And apart from the religious newspapers and the recently revived Convocations, there were no means for Churchmen to meet together and discuss their interests and discover a common mind.

The Houses of Convocation had, indeed, given to a select few a share in the control of events. Church government had ceased to be purely prelatical. The leaders, at least, could debate the issues of the day. But the age when affairs were directed by an oligarchy of statesmen, or bishops, was passing away. Popular franchise was in the air, and democracy was no longer the remote ideal of a handful of dreamers. Public opinion had become a force which no aspirant to power could sweep aside; for in politics and industry and social life, education was producing its effects, and men and women were learning to form intelligent judgments upon current events. It was essential that the Church, if it was to maintain its hold, should give its members a larger possibility of understanding and influencing the course of events.

The historian of the future will, therefore, realize that the Annual Congress was an

institution of almost incalculable value. Here, year by year, the leaders could meet their fellows and submit to them their views upon matters large or small to which the times had given prominence. At first the purpose was largely educational. The Congress was held in order that Churchmen and the public in general might realize what the Church was doing, and might be helped to a fuller share in its activities. In those critical years, when the Tractarians were struggling for recognition, when the critical study of the Bible was perplexing the faith of multitudes, and when Darwin's *Origin of Species* had confronted religion with a clear statement of the claims of science, it was essential that the issues at stake should be publicly discussed. We cannot be sufficiently grateful to the group of men who initiated and established the Congress, nor can we easily estimate the extent of its influence. It is hardly too much to say that their work marked an epoch in the history of Anglicanism.

And with the years education naturally took more and more the form of discussion. The Congress had the courage to include in its programme subjects of vital interest and controversial character, to invite the

expression of unpopular opinions, and to extend the scope of its meetings so as to include a very wide variety of topics within its survey. In the days when any sort of self-government for the Church would have seemed Utopian even to those who desired it, the value of a yearly meeting at which, although they had no constitutional or legislative power, Churchmen could debate together the welfare of the Church, and their attitude towards the ever more complex problems of life, was literally immense. Abuses could be corrected, reforms projected, crises met or avoided, cleavages foreseen, suspicions overthrown, if men of all parties and points of view could be brought together on a common platform with a common right of speech. It is high testimony to the reality of the Faith that the promoters of the Congress have so generally succeeded in resisting the temptation to exploit it in the interests of a group ; that its programme has been framed with so fine an impartiality and so sincere a regard for truth ; that so often outstanding pioneers and the defenders of unconventional causes have been welcomed among its speakers. It has, on the whole, succeeded admirably in avoiding the alternatives of dulness and of sensationalism. It

has been "live" alike in its choice of topics and in the method of their presentation. And, as such, it has made possible a great development in the sense of responsibility and in the interest with which laity and clergy alike approach the tasks to which the Church calls them. Anyone who realizes how vast and how difficult have been the questions with which the Congress has been concerned, and who believes that only good can come from a fuller understanding of those questions by all members of the Church, will be thankful to God for what the annual meetings have attempted and accomplished. It is no small thing that for several days every autumn the press of the country should focus attention upon what Churchmen have to say, not only about the Godward, but about the manward side of their faith, that it should be demonstrated that the Church is intimately concerned with the practical issues of the time, and that those who still regard religion as individualistic and other-worldly, should be challenged to apply the principles of their faith to the problems of eugenics or industry, to the discoveries of modern science or the aspirations of the younger generation.

It has often been said that we live in an

age of conferences ; and for many of us, who are tempted to regard the conference habit as a disease against which we would fain be inoculated, the merits of the Congress may easily be overlooked. At present it is probably true that the number of such meetings is excessive, and that some of our notables ought to be sternly inhibited from taking part in them. Sixty years ago this was far from being the case ; and it is in part due to the proven worth of the Congress that its methods have been so widely adopted by every type of religious organisation. That the Congress is now by no means unique, is, in fact, but one of a very great multitude of somewhat similar fixtures, would not in itself be a sufficient reason for questioning its importance or revising its character. Indeed, had it not been for another and more important change, the passing of the Enabling Act and the creation of the Church Assembly, the Committee of the Congress of 1926 would doubtless have been glad to follow the precedents of the past. As it is, they felt that a new situation had in fact arisen, and that if the Congress were to justify itself an alteration of its character was almost essential.

The plain fact is that to-day there is little

need for special opportunities for the discussion of current problems. Religion, thanks to the efforts of organisations like the Student Christian Movement, or Copec, is no longer liable to the charge of neglecting intellectual or corporate problems : if there is still much apathy and much other-worldliness, it is not to be found among the habitués of conferences or the reading public. Rather, there is a real danger that we may regard Christianity too much on its academic and speculative side, as a philosophy to be understood, or a theory to be elaborated, or a problem to be debated. There is, at least, an abundance of discussion ; and discussion by the method of the study-group is at once more searching and more profitable than at a Congress. What we need is obviously not so much further debate as fuller spiritual power.

And, moreover, the Church, through its new machinery for self-government, no longer needs the opportunity which Congress has hitherto afforded to it. Very many of the subjects which have figured as "hardy annuals" in the programme are now discussed with far greater adequacy in the Assembly. Some of them even appear on the agenda of Diocesan and Ruri-decanal

Conferences. Soon the Church Councils will learn to debate them. So far as the Congress was an informal Parliament of Churchmen, its place has been so largely taken as to render it almost superfluous. The rather laboured effort to discover new and vital topics—an effort which has been readily perceptible in the Congresses of recent years—points to the fact that discussion of current events or casual issues is no longer a satisfactory motive for which to hold so important a series of meetings. Questions of definitely ecclesiastical interest, like the creation of new dioceses, or the revision of the Prayer Book are adequately covered by the Assembly, and to duplicate debates where no legislative result can follow is unnecessary. Questions of general interest, such as the relation of religion to science, or the attitude of the Church towards industrial conflicts, are too specialised to absorb the whole time of a Congress, and too large to be profitably treated in a portion of the programme. If the Congress is to fill the important place in the life of the Church which its history has secured for it, its programme must be constructed on a new model, and the general end must be rather the development of spiritual understanding, and the deepening

of religious life than educational propaganda or critical discussion.

So much was clear to those who had to plan for the meetings at Southport. And with these convictions in their minds, it is natural that they should have chosen for their subject *The Eternal Spirit*. For in so doing they would not only avoid the danger of a discursive, ephemeral and loosely-connected programme, but would direct the attention of the Church to the central element of its faith, to the Godhead in the Person of Him whose body the Church exists to be, and in whom alone is the source of its life, the guide of its thought, the inspiration of its activities. By devoting the entire series of meetings to different aspects of the same great theme, and by arranging these aspects so that attention should move from fundamental doctrine to its practical application, they might hope that the Congress would not only perform a valuable task in clarifying thought, but would also help those who took part in it to fuller consecration. Few students of the religious needs of to-day will doubt that the choice was admirably made, that no other subject is of equal importance, and that the circumstances of the time cry aloud to

Christians for an effective renewal of their dedication to the Holy Spirit. Whatever be the verdict upon the results of the Congress, nothing could have been more appropriate alike to the general character which it was hoped that it might take in the life of the Church as an occasion of spiritual enlightenment, and to the particular circumstances of the year in which it was held.

That the Christian doctrine of the person and work of the Spirit of God needs much further and fuller study, has been for many years abundantly evident. It is admitted on all sides that in the great formative period of dogma, the period which prepared for the formulation of the Creeds and the holding of the Oecumenical Councils, the Third Person of the Trinity was almost entirely unconsidered. The early Fathers were concerned primarily with the reconciling of their belief in the divinity of Jesus Christ with their conviction of the essential unity of the Godhead. Their theme was the Incarnation, and upon it they lavished all the resources of their learning and thought. In so doing they were enormously assisted by the ideas arising from their favourite title, the Logos or Word, a term which had links

both with pre-Christian Judaism and with the Platonic and Stoic schools of Greek philosophy. Philo, the Alexandrian Jew, had already made much use of the Logos in his attempt to construct a philosophic interpretation of Judaism, and the Christian thinkers, encouraged by the prologue of the Fourth Gospel, followed the same path and were led by its guidance to rich and fruitful fields of doctrinal speculation. No one can read the great trilogy of Clement of Alexandria without realizing how splendidly he employed the resources thus made available. Logos, with its twofold meaning of the spoken word, and the indwelling reason, emphasized alike the transcendence and the immanence of Deity; and its identification with the Incarnate Lord enabled the Christian student to set the Person of Jesus in direct relationship with the Godhead and with the whole process of creation and inspiration. The Word of God, spoken before all worlds, calls them into being, and in them educates His creatures for communion with Himself. The divine Reason, man's birthright and crown, is appropriately revealed in one who though very God, is yet very Man, as possessing in perfection that of which all the wise and

good have received a share. To follow the Christ is to be at one with the sole source and guide of man's true nature: it is to be united with the Master-spring of the Universe, and dedicated to the fulfilment of that for which the whole is planned, and to which it has been continually trained. The grandeur of such a conception, and its appropriateness for commending the Gospel to the Græco-Roman world can hardly be exaggerated. Its defect is that in ascribing the divine activity wholly and solely to the Logos, it tended to represent the Father as aloof, as little more than the Absolute of the philosophers, and to leave no room for an adequate realization of the Holy Spirit. Even when further developments corrected this lack of balance, the defect was not too satisfactorily remedied. And the Patristic Age closed without having devoted to the Third Person such intensive and careful study as had been bestowed upon the doctrines of the Incarnation and the Trinity.

In our own time, we have seen so vast an increase in man's knowledge of the natural order, and, thanks to the study of biology and psychology, have been confronted with so many discoveries of profound significance for Christianity, that the poverty of our

doctrinal equipment in regard to the Spirit has become increasingly obvious. It is significant that so strenuous and so saintly a scholar as the late Professor Swete should in his earliest book have drawn attention to the need for study of the Holy Spirit, and in his latest years have made a notable beginning in the satisfaction of that need. And with him very many have emphasised the importance of the subject. Here, they warn us, is not only the possibility of meeting the claims and interpreting the discoveries of the scientists, but the manifest source of the power for which the world waits. So long as our faith in the Spirit is expressed in cant phrases and obscure metaphors, so long as we do not explain or understand the nature of inspiration or the method of its bestowal, so long as very many of us are in the position of those whom St. Paul found at Ephesus "not knowing if there be an Holy Ghost," we are deprived of an element in our heritage which is eternally vital, and in an age like this of almost supreme significance.

For what is manifestly required to-day is simply spiritual power. The Western world has passed through an epoch of momentous change, of change affecting not only our

mode of life and control over natural resources, but our fundamental habits of thought and belief. At such a time it is inevitable that the new knowledge should seem to challenge the ancient faith, that men should be bewildered and terrified by the threat to long-accepted and precious beliefs, that the development of religious thought and activity should seem to lag behind the general expansion of man's outlook. In the generation now passing away, it was of supreme importance that the authority of Scripture, the evidences for Christianity, the doctrinal and practical teaching of the Church should be re-examined and, where necessary, re-interpreted. To that task the scholars and thinkers of the last seventy years have given themselves with a devotion which has had, in large measure, its reward. The work is not yet done—can never, in fact, be completed. But it is probably true that it is no longer of absolutely prime importance. And in any case Christianity is not just a way of thinking, but a way of life. We are to-day become conscious that we lack power even more than knowledge, and that the new understanding of Scripture, the new apologetic, the re-interpreted doctrines and

readjusted organisation, admirable as these may be, will not, in fact, save us if we have not the power which saintliness of life alone can bestow. To some extent, at least, God has taught us in the past half century to "perceive and know what things we ought to do," and as a Church we have been given the means to put His lessons into effect. We lack "the grace and power faithfully to fulfil the same," and such grace and power can come only from the Eternal Spirit.

Moreover, in the present year, the World Call uttered in January has supplied to every thinking Churchman a fresh knowledge of the urgency of the times. We have been confronted with the vision of our task, reminded with a fine sincerity of our Lord's commission to us, and challenged either to go forward or to betray. At such a crisis, if not at all times, it is our plain duty to seek together, and seek with every resource of effort, to know more truly and serve more faithfully Him in whom alone the World Call can be met. It is plain that for spiritual rebirth, two conditions are necessary: we can recognize them as preceding Pentecost, and modern psychologists and ancient saints alike enforce their importance.

There must first be an adequate ideal ; the winning of the world for God is the only ideal which can fully and always satisfy ; and the World Call has given us a fresh vision of it. Then there must be a time of collectedness and concentration when those who share the same hope gather together to wait tense and yet quiet, alert and expectant and preparing. The Congress was planned in order that the Church, having renewed its loyalty to the service of the Kingdom of God, might contemplate the wonder of Him from whom shall come the means to discharge that service, might consecrate itself by study and devotion to receive that without which no ideal, however compelling, can be brought to its fulfilment.

For, as we realize more and more clearly the magnitude of the world's need, and of the responsibility that rests upon us in this grand and critical day of the Lord, we should despair if it were not that our own experience, small, pathetically small as it is, confirms the assurance of history, that He who has given us the Call can also liberate in us the power to respond to it. In the first days, when, to a group of weak and broken Jews, the Spirit was given, the result was an outburst of life so overwhelming in its

effects as to change all human history in a generation. Since that time, the Spirit has been manifested in the succession of the saints, in those faithful souls who have learnt to live in Christ. By them the world has been kept in touch with God, and the Church saved from the reproach of formalism and apostasy. We, in these days, cannot lean only upon the power of a few saintly souls; for we are faced with a corporate life which no one of us can influence single-handed, and an opportunity too vast for any individual's strength. So we are learning what St. Paul taught his converts, that we are all called to be saints, or rather, if truly called, are thereby already saintly; that we cannot discharge our duty at second-hand, or lay the responsibility for it upon the wise and mighty; that from us, the weak things of the world, power will proceed if we sanctify ourselves to receive it. And how vast, how literally limitless that power may be, those who have learnt something of fellowship and something of prayer will understand. We have all seen individuals transformed when, for a space, their whole personalities have been integrated by the spell of a supreme ideal, and permeated by the vital energy of God. We know how a

group welded together by a similar unanimity of aspiration can generate a common soul incalculably stronger than the sum of its members. We look for the day when the Church shall be so unified and so inspired, when the Spirit shall function fully and freely through the organism of His body, when we, every one of us, shall take our place as units in the structure of that body, and find in its service our perfect growth and fulfilment. That such a faith is no mere dream, history and experience alike testify; that the conditions for its accomplishment can be discerned from the records of the past and the knowledge of the present, is scarcely doubtful. Those who planned the Congress programme believed that the preparation for such a Pentecost, was the supreme task of the Church; and they set themselves to devote the days of meeting to that end, sure that in doing so they were "putting first things first," and believing that now, when other and less fundamental purposes served by the Congress in the past were no longer necessary, it could be freed for new usefulness by being given the form of a spiritual adventure rather than of a survey of current problems.

Having decided upon the objective and the character of the programme, its arrangement followed almost inevitably. A four-fold division of the subject was plainly demanded.

First, there must be a survey of the data from which knowledge of the being and work of the Spirit is derived. Christianity, although verifiable in the experience of the present, is saved from the peril of subjectivism and of individual fads by its constant reference to the witness of nature and of revelation, that is to the evidence of God's activity and character supplied by His triple manifestation in Creation, in Incarnation and in Inspiration. To study the Eternal Spirit as He is manifested in "the things that are made," in the records of Holy Scripture, and in the life and thought of the Church is to base our conception of Him upon an objective foundation, and to become possessed of a norm of doctrine by which we can test our own experience and the movements of recent times. The only ground on which such a commencement may be criticised is in the inclusion of the natural order alongside of the Bible and the Church. And here the Committee deliberately decided to follow the method of St. Paul which is indeed the method also of His Master. When

Jesus appealed to God's gifts of rain and sunshine as proof of His perfection and incentives to love, when He used lilies and sparrows to illustrate His lessons, and still more when He drew His parables of the Kingdom from seed-corn and harvest field, leaven and mustard plant, He bade us not be afraid of the study of those works of the Lord, which are "sought out of all them that have pleasure therein." And at the present juncture we have suffered too much from our willingness to relegate to the physical sciences the whole interpretation of nature and from our tendency to encourage bad philosophy and bad religion by contrasting the natural with the supernatural, to be able to afford any neglect of the testimony of creation. No one, who knows how many reverent souls are estranged from Christianity by their sense of the indifference and ruthlessness of the universe, will feel it wrong to begin a study of the Spirit with the attempt to remove the notion that the God of religion cannot be the Maker of all things visible and invisible. Unless we can find in the natural order the same values as we are taught to worship in Jesus and to accept from the Church, we shall not only leave the breach between science and religion

unbridged, but shall be reinstating a heresy which the Fathers unanimously rejected. The Church, which reckons Butler's *Analogy* among its classics, cannot be true to its heritage if it does not repudiate any suggestion of a conflict between nature and revelation. That the temptation to such dualism is more evident now than in the good bishop's day, only makes it the more important not to shirk an issue which, more than almost any other, causes widespread uncertainty and suffering of mind.

Secondly, having examined the data of our faith, we have to survey their verification in the experience of the believer. It has been stated by Professor Hoernlé in his sketch of recent philosophy, that the most remarkable feature is the reassertion of Theism; and it is very noticeable that a large number of students approaching the quest for truth from widely different angles find in the spiritual experience, commonly known as mysticism, the culminating achievement of mankind and the element in the light of which all else must be explained. That this corresponds with a widespread popular tendency is sufficiently obvious from the number and influence of the books devoted to the subject during the past twenty

years. To set up experience as the sole criterion of religious truth is admittedly dangerous, and for the Christian would be a departure from his creed so wide as to alter the whole character of his religion. Apart from the efforts of a few Continental modernists, there is no desire to advocate such a procedure. But if we are to relate our traditional doctrine to the vital issues of personal and corporate religion, if we are to understand how the Spirit of whom Nature, Scripture, and the Church speak to us reveals Himself in us and in the fellowship, if we are to learn how to prepare ourselves for His influence, the students of psychology and of mysticism have a great contribution to make. If at present the field of psychological science is in chaos, if much that claims to explain religion succeeds only in explaining it away, it remains true that in recent years our knowledge of the processes of mental and psychic life and consequently of the method of communion with God has been profoundly modified and enlarged. That we have not yet received and cannot at present expect a full and satisfying interpretation of the way of the Spirit with us, does not justify us in refusing to have our faith examined in the light of

the best available thought. In a sphere which has so long been regarded as inexplicable, and wherein crude superstition is still so prevalent, it is of the highest importance that our concept of the Spirit's operations should be enriched and made, so far as may be, intelligible. We may conclude that *omnia abeunt in mysterium*, that God's ways transcend our efforts to examine and classify and define. We do a grave disservice to religion if we make the assumption facilely or in a mood of obscurantism.

Thirdly, after trying to interpret the conditions and mode of the Spirit's realized presence, we have to illustrate His activity by reviewing the field in which His influence operates in modern life. Here it is obviously impossible to do more than select. If we have eyes to see, all things are "full of God." If we would sanctify ourselves, every aspect of life, individual and social, must be seen as the sphere of His indwelling. But if we are to begin to appreciate His universal activity, we can only do so by choosing certain prominent features of general interest, and relating them to Him. In this section of the programme, therefore, the subjects may well seem somewhat arbitrary. Each of them is meant to be typical and represen-

tative of the physical, æsthetic, intellectual, and (in the narrower sense) religious spheres of endeavour. Had time permitted, the selection might have been almost indefinitely enlarged. But it was hoped that those chosen were sufficiently various and sufficiently important to provide satisfactory examples of the Spirit's presence in "all good life." If it can be made plain that the Church claims all beauty and all truth and all goodness, as proceeding from and inspired by the Eternal Spirit, much will have been gained. At least, it will be salutary for some of us to discover that in the service of bodily health and social welfare, of art and music, as well as of education and institutional religion, there is a manifestation of the Spirit. We do poor honour to the Giver of Life by attempting to confine His indwelling to the channels hallowed by ecclesiastical tradition. These are of supreme value just in so far as they help us to recognise His presence in all honest and godly aspiration, and to bring all our pursuits consciously under His influence.

Fourthly, if our study and adventuring are not to end solely in the exposition of a philosophy, the programme had necessarily

to close with a call to action. We have not only to understand our faith and in understanding it to make it more effective for ourselves : we have also to pass it on and share it with others. Only in active service, in a vital evangelism, shall we employ and enlarge our consecration. We are entrusted not with a scheme of doctrine, but with a Gospel : we can only save our own souls and edify the Church by losing ourselves in a passion of effort for God and His Kingdom. The Spirit of God needs for His full manifestation to be incorporated in and expressed by the whole human family : nothing less will worthily constitute His Body ; in no other way can each one of us find his fullest development. Quixotic as the claim may appear in view of our own unconsecrated characters, and the seeming vast apostasy of the world, it was to this quest that Jesus commissioned His disciples ; it is in this hope that the Church exists ; it is to this service that we, each one of us, and together, are called. As we come to learn by study and experience the nature and method of the Eternal Spirit, we shall discover both the way and the power to serve Him ; as we try to serve, our knowledge will be deepened and our communion enriched. To link up the

work of the Congress with the ideals of the World Call is to secure that thought and action shall proceed side by side. To see a vision of the Spirit, and not to fulfil the obligation of the vision by selfless service, would be to fail disastrously. Humble tasks and specialised effort will gain the romance of a crusade if it is realized that they are discharged in the Spirit and for the world-wide fellowship of His Body.

CHAPTER II

The Preparation in the Diocese

FROM the date of its inauguration it has always been recognised that the Congress besides serving the Church as a whole has the secondary function of arousing interest and stimulating faith in the diocese in which it is held. A different centre is chosen annually in order that as many localities as possible may be visited—and this not so much to distribute the annual task of arranging for it, as from the knowledge that Church life in the neighbourhood is powerfully influenced by it. No diocese can receive the Congress without feeling that a great opportunity has been offered to it, and without in some sense consecrating itself to be worthy of the occasion. No doubt from the business point of view it would be easier to limit the selection of the venue to a few of the larger cities, to those where halls and hospitality can easily be provided, where railway facilities are good, and where meetings on a similar scale are familiar. But the policy from the first has

been to welcome invitations from new places, to leave a very large proportion, indeed almost the whole, of the arrangements to the local authorities, and to encourage them to use the Congress as an incentive to the diocese in which it was held.

In coming to Southport the Congress brought a very necessary assistance to the see of Liverpool. Some of us, indeed, were at first afraid that after the efforts made in connection with the Consecration of the Cathedral, another and an equally heavy task of organization and of special endeavour ought not to have been undertaken so soon. It seemed hardly fair to ask the clergy and laity who had so generously given their time and labour in 1924 to respond again to a similar call upon them in 1926. Was it not wisdom to give them a respite, and leave them free to develop diocesan unity and parochial activities? But on second thoughts we all realized that here was the proper sequel to an event which could not stand alone. In the new Cathedral the life of the diocese had been consecrated. Liverpool had given expression to its corporate religious vitality, and had dedicated to God what should be the sacred home of His children in South-west

Lancashire. There was a danger that local loyalty might become an end in itself, that we might forget that our own efforts would be stultified unless they were seen as a contribution to the larger life of the Church as a whole. In the actual Consecration this sense of our dependence upon God and our devotion to His world-wide Kingdom was vividly and generally felt; but in the development of the new avenues of usefulness which the Cathedral opened up for the diocese, we needed exactly the reminder which the Congress could bring to us. Patriotism has so often been the foe of internationalism, to the great detriment of them both, that it was singularly appropriate that the work for Liverpool should be expanded into and realized as work for an infinitely grander end.

The subject of the Congress made this transition easy. The Consecration had been a festival of the Holy Spirit. Those taking part in it had prayed not only that He would accept and sanctify and use the temple then offered to God, but that He would make of the people of the diocese a living temple, not made with hands, for His own indwelling. The choice of *The Eternal Spirit* coincided, therefore, with the ideas

that were dominating our thoughts and prayers. And preparation for the Congress became a natural and suitable part of a movement already in being. It was an additional incentive, and not in any sense a distraction. Indeed, although the special work of the diocese may properly be regarded as preparatory to and connected with the Congress, some such adventure had been in fact planned, and was already determined upon. For those who had consecrated themselves under the symbol of their Cathedral must necessarily go on to fulfil that consecration by united devotion of mind and soul to the sanctifying Spirit.

At the very time at which the subject for the Congress was being chosen the First Synod of the clergy of the Liverpool diocese, on June 29th, 1925, had requested the Bishop to arrange opportunities for further study, and had proposed that this should be concentrated upon the Person and work of the Holy Ghost. The Synod Witnesses, a body representative of the rural deaneries and selected by them, were entrusted with the formulation of plans for carrying this decision of the Synod into effect. They decided to draw up a syllabus of study, on a fairly elaborate plan, with

alternative schemes of treatment and a list of suitable books, and to submit this to the Bishop and the Rural Deans. During August this syllabus was composed, circulated and approved. In September the Greater Chapter, the Canons and Rural Deans, endorsed it, and decided to lay it before their deaneries and to divide up their members into three or more groups for its study and discussion. Early in October the deaneries met; the Chairman of the Synod Witnesses visited nearly all of them to explain the proposal; and in every case the clergy undertook there and then to form themselves into circles, to meet at regular intervals, usually weekly, to work at one of the three alternative schemes, and to report their findings in December.

The syllabus which was published as a shilling pamphlet contained a summarized account of the doctrine of the Holy Spirit in the Early Church, a series of headings suitable for courses of sermons, and the outline of study. This last in its threefold division was briefly as follows :

(I.) The modern conception of an Indwelling Spirit, as exemplified in popular literature and movements, and in the

tendencies of biology, psychology, æsthetics, and philosophy, and the study of comparative religion. Five questions, taken as typical, were propounded for consideration :

- (a) Is Life (i.e. the Life-Force or Guiding Principle in evolution) to be identified with Spirit, as its manifestation on a lower plane ? Or are the operations of Life and Spirit merely analogous ? And, if so, to what extent ?
- (b) Is there warrant in modern psychology for the distinction between "soul" and "spirit," *ψυχή* and *πνεῦμα* ? What is the psychology of inspiration ?
What evidence is there for the existence of a super-personal or "group" mind ?
- (c) What is the relation of art to morality ? Is art non-moral, as is implied in "art for art's sake" ?
- (d) In Immanentism (or the philosophy of the Indwelling Spirit) are we driven into Pantheism ?—or into belief in "a God in the making" ?
- (e) Are we to ascribe the groping after God in all religions to the work of one Indwelling Spirit ?

(II.) The Biblical and Credal Doctrine of the Holy Spirit, studied primarily in St. Paul and St. John, in the Acts and the rest of the New Testament, and traced backwards into the Old Testament and forward into Christian doctrine. The questions propounded were :

- (a) Is the " Gift of the Holy Spirit " to be found primarily in intellectual enlightenment, or in moral achievement, or in mystic sensitiveness ? What are the characteristics of Christian saintliness ?
- (b) What are the differentia of the Church as the " One Body of the One Spirit " ? How far is the " inward and spiritual " conditioned by the " outward and visible " ?
- (c) What is the relation of the Holy Spirit to the Father, to Christ, to creation, to the inspiration of the individual, to the life of the fellowship ?

(III.) The relation of institutional religion to the doctrine of the Holy Spirit. Having examined our concept of the nature and work of the Spirit we ought to examine the organization of our own Church, and its fitness to mediate the life of the Spirit, studying particularly the following issues :

- (a) the Inspiration of the Scriptures and of the *Consensus Fidelium*: the problem of Authority,
- (b) the efficacy of Prayer and of the Sacraments; the problem of Grace,
- (c) the validity of Orders; the problem of Re-union,
- (d) the minimum requirements of institutional Christianity in its dealings with "native" Churches; the problem of unity or uniformity.

It was natural that the larger number of groups should choose the biblical aspect of the subject. But in most of the deaneries all three divisions of the syllabus were treated. No attempt was made to prescribe any exact uniformity. Indeed it was expressly stated that each group ought to feel free to ride loosely to the scheme if they so wished, or to concentrate attention upon a portion of it. There was, in fact, much variety of method. In some few cases the syllabus was treated as a questionnaire, and its headings were dealt with in successive meetings. In others one or more of the books recommended, and in particular either Dr. Swete's book on the *Holy Spirit in the New Testament*, or Canon

Streeter's volume of essays, or Bishop Gore's *The Holy Spirit and the Church*, formed the background for discussion. In others a particular problem, for example the bearing of psychology upon our conception of the work of the Spirit, was given prominence.

Whatever the particular means adopted, and whatever the concrete value of the results, two consequences were noticed in almost every case. In the first place very busy clergy, practically without exception, gave time and effort to reading and discussion. Feeling that the diocese as a whole was involved and that they had themselves initiated the proposal in synod, they revealed a really splendid unity of effort. And secondly in doing so they discovered the interest of such combined studies, and the friendliness which springs from them. In many groups men of widely divergent views were drawn together almost for the first time and shared a remarkable experience of fellowship, the influence of which upon their outlook and relationships will not pass, and which speedily led to closer co-operation. In addition the effect upon the Rural Deaneries was to arouse a stronger sense of unity and in several cases to initiate useful expansions of work. And

for the diocese as a whole, the progress of the study linked up the clergy more closely with the Bishop and made possible an unusually strong sense of trust and comradeship.

The period of study did not close with the end of the year. In January, 1926, a suggestion that similar groups of lay people should be convened in the parishes was put before and commended to all Church Councillors by a letter from the Bishop. A simpler scheme was issued, and in a number of cases study was begun at once. It had been agreed that courses of sermons on the Holy Spirit should be preached by all incumbents to their own people either during Lent or after Easter; and between Ascensiontide and Whitsunday special meetings both in the Deaneries and for clergy in the Cathedral were arranged and held. Though the preparation for this time of prayer and expectation was sadly interrupted by the General Strike, the programme was carried out, and at the Devotional Assembly of clergy, when the Bishop of Edinburgh conducted the services, a very high level of spiritual unity and consecration was manifested. Indeed the whole undertaking was finely supported,

and revealed abundant signs of hope. If one of their number may speak without impropriety, he would state with complete conviction that the enthusiasm with which the members of the diocese threw themselves into the task, the self-sacrifice and zeal which enabled them to carry it through, and the splendid unity which developed during it, were to him something of a revelation. So much has lately been said of the lack of reading among clergy, of their parochialism and indifference to outside calls and united efforts, that it is only just to state plainly how magnificent was the response to an adventure of which none of us attempted to define the precise end. Men very busy and very overworked bound themselves to a heavy piece of study, not for some particular emergency, or for some limited objective, but because they felt that it was a help to the fuller discharge of their life's purpose and a means towards the more adequate fulfilment of their Lord's great commission. From the first they realized that neither the particular plan for the year's effort, nor the Congress which would be in a sense its culmination, were more than incidents in a life-long and world-wide effort. The diocese while looking to the

Congress to carry forward what they had been attempting, was already looking beyond the Congress to the evangelistic movement to which all else was merely preparatory and for which both the diocese and the Church were consecrating themselves. They hoped that the speeches and discussions at Southport would bring to a focus their own thought and dreams, and would call them plainly both to a deeper apprehension of God and to a definite expression in active service of His will.

Yet while emphasizing the sense of expectation which their study had unquestionably aroused and deepened, it would be untrue to represent this as consisting primarily of desire for any dramatic summons or sensational sequel. Many of those who initiated the work no doubt felt, beforehand, that although they neither had nor wished to have any clear-cut idea of its outcome, they would during it discover some one plain duty which they could then discharge together. If so, their hopes took a different shape as time went on. They were convinced that no one action or adventure would express the grand simplicity of God's purpose for them; that they were not called to do so much as to be; that a

particular “stunt” might only serve as an excuse for not attempting the radical change of life and outlook which the Spirit was inspiring. To many at least of us our experience of spiritual fellowship meant a discovery so vast and so satisfying that it made mere activity look cheap and theatrical. Our unity in God, our trust in Him and in one another, our joy in the realized certainty of His complete adequacy, meant for us far more than a call to keener service or multiplied efforts. Of course we should evangelize: no one who had known the glory of the Lord could keep his knowledge to himself. Of course we should co-operate with one another: we were at one, and each depended for his own strength upon the prayers and comradeship of his brethren. Of course the world’s need must be met: it was God who was meeting it, not we—though if we could live in Him, He would use us for His cause. We came to see more clearly than ever that it was prayer, the constant practice of His presence, that was our life’s first privilege—prayer without which our rush and hurry of activities might be only an escape from God, a deliberate descent from the higher to the lower, a dope to excuse our lack of

spiritual vitality. Religion was revealed, not as a series of well-meant efforts to convince others of the truth of our own beliefs or to bring them to our church and its services, but as a continual abiding in the fellowship of the Spirit, a relating of every aspect of our being to Him, a carrying of His presence with us in every moment of our days. Our life's work became at once infinitely grander and infinitely simpler than before—a task impossible to estimate by statistics of Easter communicants or collections for Church funds; a task which could not be equated with eloquent preaching, or elaborate organization, or punctual performance of duties, or eminence in scholarship; a task which must find us utterly humble and dependent, careless of all save God, and sensitive to the manifold signs of His presence in the world and in our fellows. We were ashamed of the standards by which we had hitherto appraised ourselves and condemned others; aware that the majesty of the divine immensely transcended our efforts to define and classify and prescribe; afraid that we had not seldom presumed to exploit God and His children for ends which were in reality purely selfish; astonished to discover how

fine were those whom we had been accustomed to criticise, and how closely we were knit together with them despite our differences of party and of temperament. And being humbled we learnt the secret of power, which is the conviction that God lives and loves, that we are one family in Him, and that the casting out of self as love responds to love is our freedom and our peace.

Familiar lessons, no doubt, to the masters of the spiritual life, to the saints and those who share their hidden joy. But by us fretted with obligations, restlessly busy, driven to think in generalities, and absorbed in policies and programmes, these familiar lessons get forgotten even if we have ever learnt them, and can never be learnt too often ; for always they bring new reverence, new penitence, new rapture. We who die daily, can at least rejoice with thankfulness when we rise again from the dead. We, whose vocation is apt to produce a certain insensibility to the inward realities, need to discover how easily we narrow down God's purpose and bring it within the compass of our own abilities. For the peculiar peril of the clerical life is that unless our actions, our services and sermons,

our very selves, transmit the divine Spirit, they become a mockery and a Pharisaism ; and they can only transmit Him, if we are ourselves at one with Him, and able to understand (even though we dare not claim to fulfil) what it means to confess : “ I live, yet not I, Christ lives in me.”

CHAPTER III

The Preliminaries

WE have already shown how the programme took shape, and what were the hopes of those responsible for it. Before considering the actual meetings, it is necessary to recount briefly the arrangements made by the Committee for the carrying out of the details. One of the disadvantages of the constant change of locality and of the personnel of management is that each year the authorities responsible for arranging and housing the Congress have to start without previous experience. It may be that what is lost in efficiency is compensated for by the gain in freshness and the freedom from restrictive precedents. But the absence of any permanent secretariat throws a heavy burden upon the Committee and its officials. At Southport the Congress secured not only a delightful situation and one well used to receiving such visitors, but in Mr. Mowll and his colleagues a very efficient group of organizers. The various sub-Committees got their tasks well in hand in the previous

autumn, and though such work can never be completed until the actual event there was no hitch and no undue hurry in its performance. This sketch is concerned with the subject-matter of the Congress, not with the details of the preparation, but it is plain to all who have experience of such things that the ease and comfort of the arrangements play a large part in determining the atmosphere of the discussions, and so in the value and influence of the meetings. Southport with its cleanliness and sense of space, its delightful gardens, its generous hospitality, its enlightened officials, would be the ideal venue for a Congress if only its halls were a trifle bigger. Cambridge Hall, in which the bulk of the meetings were held, was just not large enough to accommodate all the members, and is not an easy place to speak in. One or two of the papers were hardly heard by those at the back, and at several sessions the audience was inconveniently crowded. The Opera House was acoustically better, but was not available in the evenings. Christ Church was used not only for the Presidential Address, but for the second meeting on Wednesday evening.

At the same time there can be few places in which the disadvantages are so vastly

outweighed by the gains. The town is of the right size. The delegates can go to and fro with an ease impossible in Liverpool or Birmingham. Hospitality is comparatively simple to arrange: those who can provide it are numerous and very generous. Hotels and cafés are there in abundance. All the external conditions promote friendliness and create a sense of fellowship. And the weather, if a trifle too warm for crowded buildings, was delightfully kind. In addition the Mayor and Corporation, the Free Churchmen and townsfolk generally gave not only a splendid welcome but a magnificent support to the work. Mr. and Mrs. Hadfield, the Mayor and Mayoress, Mr. Jarrett, the Town-clerk, Mr. Lowe, the President of the Free Church Council, and Mr. F. W. Brown, the President of the Rotary Club, assisted indefatigably to promote the welfare of their visitors. The Press of Southport, of Liverpool, and indeed of the country generally were not only sympathetic but admirably discerning in their appreciation of the ideal of the Congress. And the beautiful gardens and wonderful light and shade of the shore gave us refreshment as generous as that provided by our hosts.

The number of members, just under two

thousand, was regarded by some as disappointing. No doubt if the Congress had been in a great city local Churchpeople would have swelled its audiences. No doubt the lovers of sensation or those who have a particular axe to grind were not specially attracted by the programme. No doubt the North, where leisured folks are few and far between, is less able to provide a great gathering than the South. But taking all the facts into account the Congress exceeded our anticipations in respect of numbers, as it did in the quality of its meetings. And there was a vitality and tension about the sessions free from passion and the clash of party, and rising to a climax in the periods of silence that followed the papers, which testified to the spiritual impact and the realized unity of the whole body. If it was a Convention rather than a congress, its atmosphere was far more impressive than that engendered by debate, and its results should be at once deeper and more lasting. There was indeed singularly little either in the papers or in the speeches that was cheap or sensational. Both speakers and audience rose to the grandeur and dignity of the theme. Applause was restrained and spontaneous, and marked not the scoring of a controversial

point or a happy turn of phrase, but the sympathy of the hearers with the expression of their convictions; and often they were stirred too deeply to show their feelings except by a tense and thrilling quietness. The programme was heavy; the papers made large demands upon the intellectual and spiritual faculties; yet to the end the fellowship of the whole was sustained. At the close we were tired, but profoundly impressed. It had been a real exercise of devotion.

The preparation had helped to such a result. Prayer for the Congress had been regular and sustained. Articles in the Press had drawn attention to its character and purpose. In the diocese a Pastoral Letter from the Bishop, and a large number of special sermons and services had called us to an effort of intercession. On the Sunday before its opening Southport received in all its churches and its four principal chapels special preachers to prepare us for the meetings. When the President gave his opening address it was to a community ready to receive it.

Dr. David's speech, like that of Professor Barry's and one or two others, stands out as an utterance by which the Congress as a

whole should be judged, and which, as we believe, expressed its true significance and vital message. It is to be hoped that his words, broadcast to an audience far exceeding the congregation in Christ Church, will be made available to and faithfully studied by the whole Christian fellowship. They represent the outlook which, while in no way belittling the achievements of the past, or desiring revolutionary change or a breach of continuity, yet recognizes with a passionate certainty that the Spirit has new truth to proclaim and new revelation to bestow. To condense his address will be to impair it, and it should be read and read again in full. Here a summary is all that can be given.

Starting with a survey of "the long slow process by which mankind has been growing in the knowledge of God" he claimed that mankind had already realized two "portions and manners of that knowledge," the ideas of God as above man and of God as with man, corresponding to the concept of a supreme Potentate and of a present Friend. We have still to realize God within man, God dwelling in us, and uniting us as "the separate life is consciously and willingly limited and even merged in fellowship."

We look back, and as we trace the age-long

struggle of mankind from savagery to the beginnings of a co-operative order, we ask what it is that in him strives unrecognized towards an end. It is the Eternal Spirit, lifting him towards God, preparing him by the discipline of patient search for larger capacity to receive, "until the day when out of one perfect human life, wherein the divine life was incarnate, the Spirit of God proceeded to strengthen Himself in the lives of all who in the power of Christ could consecrate themselves to Him. After Pentecost we watch a growing multitude fully aware not only of God ruling above them, not only of God labouring and suffering among them, but also of God dwelling and striving and proving Himself within them, God fully revealed as love."

We look to the practical outcome of such a faith to-day. Evangelism in the last century "assumed the fear of Hell." The symbol has gone: "do we do well to hold to the tradition of presenting the idea of sin and judgment as a first appeal?" Our Lord did not begin by denunciation, but by "showing that He saw the goodness in everyone He met, that He trusted it, that He needed it. The rest they would discover for themselves." "Show man first that

salvation is positive not negative : call him to something rather than away from something, and make him sure that God's concern with him is not restricted to his sins."

And again evangelism has tended to create the impression that "the work of God is confined to the moral sphere. . . . My belief is that evangelism has often failed because we have talked of salvation to men who do not know the God who saves. . . . I plead for a fuller witness of the Church to the world for God. Let us show the whole range of His work through the Spirit on this earth, moving within men's souls towards the perfections of truth and beauty and goodness which are from eternity in Himself." In all who feel any impulse towards these ideals this urging from good work to better is the Spirit of God. "You acknowledge the stimulus, calling it by other names. You can neither understand nor possess or be possessed by it until you identify it with its source. It is a personal source; how else could it have vital contact with your own persons?"

The Bishop then turned to the possible dangers of such an interpretation. Would it not by emphasis on the good in man foster a spirit of pride? Experience shows that "the recognition of God is one spiritual

road to penitence and humility and a closer dependence on the source so recognized." Is not such language tending to the many-sided peril called Pantheism? The discipline of corporate worship wherein our spirits are drawn in awe to a power outside and beyond ourselves saves us from it. "So long as we hold and refresh our vision of God above and among us we need not fear to look for Him not 'above all' and 'through all' only, but also 'in all.'" Does not the call to be fellow-workers with God "easily lead to the substitution of 'doing good' for 'being good'?" We can learn to meditate, and "in the Sacrament have our means of drawing near so that we may be made like Him by submission but not by suppression."

And with warning Dr. David gave us hope. "In many places and in divers manners men are turning shyly to a new hope." They are in search of a philosophy; and we find it difficult to help them only because "in the working theology of the ordinary Christian the doctrine of the Holy Spirit is incomplete."

"As we advance to its completion, I believe we shall be given a fresh insight into the mind of God. Lifting our eyes from earth, where at best things are only painfully becoming, to the heavenly places where in

full reality they are, let us see this fact of God in man fulfilled in the desire of God Himself. To reign supreme is not enough for Him. To lead the host of His soldiers and servants is not enough for Him. Not only does God who made them claim them for His own; not only does Christ who died for them draw them to Himself, but also God desires them for His dwelling-place. Into them He has breathed His breath of life, and He waits to live a more abundant life in them when they shall live to Him. He cannot be satisfied until in Power and in Love He is alive and active in the whole mass of mankind. And we cannot see Him as He is until with the eye of faith and hope we see Him there."

The Archbishop of York, commending with a peculiar gravity the President's address to the consideration of the Church, spoke earnestly of the shifting of the centre of gravity in religion from authority to experience; vindicated this change by reference to the witness of St. Francis; called us to be stirred up by the gift of the Holy Spirit to constant recollection and prayer and the opening afresh of the channel through which He could make Christ live before the eyes of men; and warned us that if we were to be renewed we must learn to be still, and in

quietness to listen to His voice. It was counsel which bore much fruit in the days that followed. The whole meeting was a singularly sincere and ringing call to a great adventure for God.

And after a friendly evening of hospitality from the Mayor we met next day to symbolize in procession the start of our march. The Archbishop remarked afterwards that he had thought that "the art of proceeding" was one which the Church had not yet learnt, but that the morning had proved him mistaken. Few pageants of the Church have been more dignified, more inspiring, or more impressive than the great procession from the Town Hall to the several churches in which the Congress sermons were to be preached. Marshalled by an adequate staff and under careful direction, the great bands of laity and clergy moved off without haste and at measured distance, without fuss and in ordered rhythm and sequence. The mechanical precision of the military was as remote from them as the slovenliness of similar marches at previous Congresses. Those taking part were solemnised and steadied: the onlookers were silenced and awed. Canon Dwelly, who superintended it, had succeeded in showing that a procession

can be not only an allegory and a witness, but a real act of worship.

The sermons renewed from four different angles the appeal of the President's address. The Archbishop at Christ Church bade us contemplate the two-fold movement of the Spirit in the mind of man, and in the life of the Church, and be on our guard against dividing them and repeating the tragedy of the fifteenth and sixteenth centuries. In science, among the younger generation, and in the social and industrial life, there are movements which the Church should regard with deep sympathy and ready trust. The thought of the Eternal Spirit should not only enable us to see these impulses as His own, but should guide our Church to give the interpretation of the Gospel of Christ for which, in them, He creates the need. The Bishop of Lichfield, at Holy Trinity, showed that "the attempt to establish some sort of opposition between material and spiritual things was bad theology and false philosophy," that "the achievements of modern civilization rightly understood are outward and visible signs of the unity which God intends," but that "only the work of the Spirit in the hearts of men can make that unity real." The Bishop of Hereford,

preaching at St. Andrew's, dealt with liberty as the corollary to the presence of the Spirit, repudiated the idea that religion was a restraining, conservative, and even coercing force, and traced "certain directions in which such liberty, experimental, self-determining, creative, is needed with regard to the problems of our own day." Liberty was saved by love from degenerating into licence: love would lead the Church into its heritage of freedom. The Bishop of Chester, at S. Luke's, commended the programme as likely to enlarge and strengthen our worship of the Holy Spirit, and to enable us to lift controversial subjects out of the atmosphere of stark conflict by setting them in relation to the whole body of truth.

The four sermons were a fine answer to the criticism made beforehand that the Liverpool diocese was in some undefined sense exploiting the Congress for its own ends, and to the further comment from the same source that the programme and speakers reflected the opinions of a single section of Churchmen. The Archbishop and his three colleagues would be taken as fairly representative of the mind of the whole Anglican Communion. They

approached their theme from very different angles. The Archbishop dealt mainly with the relations between religion and science; Dr. Kempthorne with the problems of industry, Dr. Linton Smith with those of reunion, and Dr. Paget with the profoundly important cleavage between the old and the young. Few sermons of recent years have been more deserving of full and careful consideration: few could have more fitly prepared the Congress for its work. And all of them looked to a study of the Eternal Spirit as the sole true means of reaching both a deeper understanding of the Church's task and an adequate power for its fulfilment. They proved that the Southport Congress had behind it the prayers and sympathy of the whole Church, and that its programme had commended itself to those best qualified to estimate the needs of the time.

And so with the heralding of our Bishops the Congress was called to its work, to consider a programme necessarily difficult and too large for the time that could be allotted to it. As it turned out, the meetings were even more strenuous than had been expected; for the readers of papers, with only one or two exceptions, occupied a

larger proportion of them than had been foreseen. It was indeed curious that so few of them gauged the length of their material correctly. Had the Chairmen followed the usual precedent and used the bell with rigid impartiality, only a small, a very small, percentage of the papers would have been completed. As it was the presiding Bishops realized that the Congress had a special character; that the audience wished to hear the experts rather than to discuss their work; and were fully justified in relaxing the time-limit. On the whole the result was good. We were served better by having adequately long statements presented to us: what we lost from having no open debate was less than what we gained by having the addresses uncurtailed. But in certain instances the result was unfortunate. Sir Edwyn Hoskyns was not able to complete his paper: Professor Peers and other speakers were sadly mulcted of their opportunity, and Mr. Baker was crowded out altogether. If a similar type of Congress is held in future, it will be necessary to warn the readers that a paper which can be read in their own rooms in half an hour, takes ten minutes longer if "spoken" in a large hall and a slow voice. And it must

be added that several of the contributions would have gained in effect by being cut down.

Yet on the whole, though individuals suffered, the Congress would have lost its atmosphere and much of its appeal if we had been jostled by fear of the Chairman's irruptions. Both for speakers and listeners the fear of the bell, the wonder whether the point of an address will be lost, the distraction of being reminded of the flight of time can be rather devastating. If some of the papers trespassed upon the generosity of the meetings, we were thankful that they should have been allowed to do so.

And while making general remarks we must not forget a word of warm gratitude to the Press. We recognized when the programme was drawn up, and still more when the speeches were sent in, that the meetings were not likely to provide "good copy," and that the reporting of them would be a strain. It seemed not unlikely that the usual generosity of the greater dailies would be seriously restricted. Few experiences in connection with the Congress were more gratifying than the sympathy and skill with which its proceedings were recorded. The band of journalists, and in particular those

of the so-called secular Press,* did their work admirably: they were true friends in their understanding of our intention, and their appreciation of what must have been for some of them heavy and unaccustomed fare. Their efforts will contribute very largely to the ultimate value of the Congress. It was a happiness for some of us that the Mayor should have given us the opportunity of meeting them at luncheon and expressing to them our gratitude.

* It is unfortunate that where all the secular and most of the religious press was delightfully fair, and even unusually kind, one paper, and that a Church organ of standing, should have descended to sneers and mis-statements both before and after the Congress.

CHAPTER IV

The Eternal Spirit in Nature and in the Bible

THE reasons which led the Committee to commence the proceedings of the Congress with the consideration of the revelation in and through the natural order, have been set out already. This was an innovation which some, perhaps, would have regarded with suspicion. It is so plainly in accordance with the genius of the Church of England to appeal first and foremost to the Scriptures as the norm of thought and doctrine, that if the Committee, in acting as they did, had not been convinced of the sure warrant of the same Scriptures for their procedure, they would not have ventured upon it. Even though, in view of the scope of the programme, and the example of our Lord and of St. Paul, there was obvious need to avoid any sort of conflict or even contrast between Nature and Grace, it may well have seemed that in asking a scientist rather than a theologian to open the first session, they were taking a grave responsibility.

That their faith was justified, none who

heard Dr. Adami's admirably clear and reverent and inspiring paper, will doubt for a moment. And the circumstances made his contribution a singularly beautiful and significant event. His friends, and particularly the University and Diocese of Liverpool, had long regarded the Vice-Chancellor with a peculiar respect and affection. His unvarying kindness and cheerfulness, his encouragement of all that made for moral and intellectual welfare, his wide interests and genial sympathy, were evident to us all. But there was more than this. He combined in an unusual degree an understanding of the worth and scope of scientific methods with a strong and frankly expressed religious outlook. "Education, except on the basis of religion, is not education in any true sense," were almost the last words he said to me; and his own life was manifestly integrated by his Christianity. His death, so soon before the Congress, came as a keenly-felt personal shock to a very great number, and his paper was the last piece of work that he was able to do. As such, no man could wish to leave a finer testimony. "More and more, as the years have passed, I become convinced that the love of God is everything, and that if a man possesses this, other things are

secondary.” That sentence, with which his paper concluded, filled us who came to it saddened by memories of him, with a thrill of triumph, and with something of his own joy and peace.

And the paper itself, preluded by a few moving words of tribute from the chair, and admirably read by his brother-in-law, Mr. A. L. Wilkinson, was worthy of its close. It struck exactly the note for which we were all waiting in its stalwart insistence that, whatever view others might take, the Church of England could not rest in the belief that the findings of science and religion can be kept in separate compartments. Starting with a memory of Pasteur, for whom scientific theories were alike too tentative and too restricted to have any bearing upon the verities of faith, and with a sympathetic reference to those who decline to acknowledge the existence of anything that cannot be proved by material tests, Dr. Adami disclaimed these extreme points of view, and went on to point out that in fact, so far as their method is concerned, science and religion have a common dependence upon the data of experiment and experience. Scientific laws are generalisations based upon observation and tested by their ability to explain

the group of phenomena to which they apply, and are held subject to the discovery of relevant facts which cannot be reconciled with them. Newton's principles, valid for three-dimensional existence, have to be replaced by those now being investigated by Einstein and his followers if in fact existence in a fourth dimension is included. Dalton's Atomic Law enabled a vast development of synthetic and analytical chemistry, yet the researches of Sir J. J. Thomson and Sir Ernest Rutherford have shown that as a definition of atomic structure it is no longer adequate. So in religion, while our object is ultimate and universal truth, we proceed in fact by experience and the use of verifiable principles. These, like the law of gravitation, may be incapable of exact logical demonstration, nor can they be verified by controlled experiment; but they rest upon a vast weight of experience, that is on the same sort of evidence as led Darwin and Wallace to their doctrine of evolution. "My part has been" he wrote, "to show that the methods of approach to science and religion are identical. I want to make it clear that the scientist may come to a knowledge of religious truth by the very methods he has

employed at his own work. A man's faith is not built upon reason but upon conviction ; and that conviction may rise from a series of assumptions made and accepted as in the case of natural laws."

Admittedly and very properly the first and longer part of the paper dealt with prolegomena. Having established his position "that the truth revealed is not absolute but approximate, whether in the matter of experiment or experience, in science or religion," he turned to the summary of the results of such experience, to his own confession of faith. He started with the two-fold claim that "the recognition of law and order throughout the universe, the recognition further that there cannot be law and order without some controlling force, makes the assumption that there is one God governing all things the first great spiritual law," and that "this calls for or necessitates a second, namely, that He is beneficent, or shall I say that under His direction Nature moves towards ever-increasing perfection. . . . It is wholly presumptuous on our part to picture God more precisely than as a Spirit, omnipotent and omnipresent. We are sensible of this in moments of spiritual

alertness and awareness. We perceive His expression in the beauty and wonder of the material world. . . .

“The evolution of man upon our planet from the lowest forms of amoebic life to the finest product of humanity, is proof of this advance, and the development and progress of life in the natural and in the scientific worlds is but another proof. But let us go one step further. If there is advance, there is also failure. How can we reconcile the two? Surely thus: perfection is seen to be the final end, but pain, suffering and death are permitted, are indeed within the will and purpose of the Spirit. They are part of the whole plan, and they may be found, if accepted as from an all-powerful love and wisdom, as part of the progressive purpose, as actual means of fulfilling the perfect end and will of the Eternal Spirit—necessary for the whole plan in its entire fulfilment. And as we take a further view still, we students of science may see that even death is as necessary as life to the final ordering of the universe, for were the world to be inhabited by beings incapable of death, yet subject in the course of ages to repeated maimings, regression not progression would be the result. And while

at times it may be difficult to reconcile the ruthlessness of the struggle, the pain, the misery, the pitiful dominance of the strong over the weak, with the existence and ruling of a beneficent Deity, we are forced to conclude that not only is there some wider plan than we can see which permits and uses these elements, but also that this life is not the end: that the endowment of matter with these properties which constitute life has meant the simultaneous endowment of them with something spiritual which persists after the matter has become broken up and disorganized—in fact that the soul is immortal.

“Is the student of science to draw back here? No. The foundations of his spiritual conviction have been laid in his natural instincts. ‘I am certain of nothing,’ said Keats, ‘but of the holiness of the heart’s affections and the truth of imagination.’ In that first line there lies the core of belief in the life to come. The supremest moments of human love have in them something eternal and spiritual: they are of such a nature that I know that the soul which partakes of them cannot perish. Had I no Christian hope I should be assured of my own immortality by these apprehensions

and these movements, breathings as I believe them to be of the Spirit within us.

“ Oh God within my breast
Almighty ever present Deity,
Life that in me has rest,
As I, undying life, have power in Thee.”

“ It is when, whether as students of science and the natural world, or of religion and spiritual truths, that we are brought into direct contact with these great conceptions of life and death, when we are most baffled by the apparent conflict between struggle and advance, happiness and pain, that we are flung back upon the vast background of the eternal and all pervading Spirit for satisfaction and solution. Yet it is at this very part, I would say, that our progress is arrested. The Spirit is too vast for our finite needs. We need someone we can comprehend; something we can picture. We need indeed, what we are given in the fulness of time, *Christ Jesus*.

“ Quite apart from the historical evidence of His being and His sayings, which I hold must be accepted, there is the extraordinarily significant fact that His appearance upon earth coincided with human developments and human needs. So long as man worshipped a tribal or a national god or gods

he could endow him or them with human attributes, and with this could experience a personal approach and personal relationships. So soon as such conception of the Deity no longer satisfied, and man passed to contemplate a single God, ruler and controller of the whole universe, not as a human being but as a Spirit infinitely beyond man, from that moment do you not see the absolute need there was for one who was not impersonal and unapproachable, but for one who was God in human shape, who could as man interpret God to man, whom man could through his manhood understand, whose example and whose teaching made possible the higher spiritual life? Jesus was the great need of the world, translating the purpose of the Spirit by His words and His life, translating the unformed longings of the human heart into their true worship and expression. And our earlier assumptions simply lead us to conviction of His reality. He is the living expression of our faith, the final end of our slow and often painful progress in religious belief.

“ Strong Son of God, Immortal love
Whom we that have not seen Thy face
By faith, and faith alone embrace
Believing where we cannot prove.”

“He is the key to all our spiritual apprehension and striving.

“He is the hope of the world and the certainty of our immortality. And as He stooped to enter this natural world, so He made use of it. The natural gifts of bread and wine are charged by Him with eternal significance—become instruments of the divine Spirit. For, transcending all else in human experience and acting as the culmination of Christ’s message to us, is His ordination of the Blessed Sacrament of Holy Communion. Whatever view a man may take regarding what happened, this is certain, that, in partaking of the bread and wine, approached in the right spirit, he does enter into communion with the Holy Ghost, and does experience the divine indwelling, and from this onwards through prayer and communion there may be ever closer and closer union of his individual human being with the divine.

“I have dwelt at length upon what may be the progress of a rational and ordered mind in apprehending the divine Spirit, and I hope I have shown that it can lead to one end only—Christ. May I conclude by offering you a parallel of which I have lately become acutely conscious? If we

read the lives and the writings of the great mystics we shall see that the stages of their ascent may be roughly divided into Christocentric and theocentric. In their earlier stages many of them confine themselves to meditation upon the life of Christ, His words, passion, and death. Farther on, as a natural sequence they become so absorbed in the life of God, so penetrated with the divine Spirit that they can hardly find words to express it. The further they are advanced in spiritual apprehension of the Godhead, the harder it is to explain it. So they employ terms of natural imagery, Air, Light, Heat, Fire, Flame, poor and finite still, yet seeking to express the boundlessness and the majesty of the Spirit whom they have come to realize and to know. So it may be as I see it for the student of science, though in reverse order. The more and the longer he ponders upon the workings of the Eternal Spirit, the more, in my opinion will he be thrust back upon the life of Christ, as the eternal expression of that Spirit. And conversely if he dares to build in religion as he does in science, and relies upon the experience he has gained, he will find that he will grow into ever wide and wider knowledge of spiritual truth

and spiritual apprehension—so that like the theocentric mystic words and imagery will fail him. Yet however wide and deep his knowledge of the Spirit's workings, it can indeed only be expressed in one way. More and more as the years have passed I become convinced that the love of God is everything, and that if a man possesses this, all other things are secondary."

A paper conceived and written in such a spirit could not but lift the Congress out of the conventional atmosphere in which the work of the Holy Spirit is too often discussed. Without trenching on the province of technical theology, Dr. Adami had set us thinking along lines which should lead to a conviction of the real analogy between scientific and religious method, of the real identity of Him from Whom Nature and Grace, Truth and Faith alike proceed, who reveals Himself to all those who in patience and reverence and purity of heart seek to know His works. The tone of his paper, enforced for his friends by memories of his life and work, testified against the attitude, still too prevalent, of those who regard the development of scientific studies with indifference or hostility; and by the very modesty

with which he stated the attitude and claims of science not only disarmed antagonism but opened up to us the possibility of a wider and more generous co-operation.

Yet we need to be warned of what is involved in the acceptance of such co-operation, and to remember that those Christians who distrust the appeal to Nature and the findings of natural philosophy do so not without reason. It is difficult for many of us, and particularly for the younger ones for whom the conflict between science and religion is only "a rumour of old wars," to understand the attitude which alternately sneers at and cringes before the work of scientists. But when so great and candid a theologian as Bishop Gore tells us that "all my life has been a struggle to believe that God—the only God—is love: this is to me the only really difficult dogma"¹ and adds "I scrutinize great Nature anxiously and find it full of ambiguity,"² we may be warned that we cannot accept the testimony of the universe to God with an easy assurance that it will confirm us in what we wish to believe. If scientists have

¹ *The Holy Spirit and the Church*, p. 322.

² *l.c.* p. 323.

brought us immense gain in our physical lives, if they have opened to us new and fascinating knowledge, there is much in the world revealed by them which must give any Christian grave searchings of heart. We cannot reach Christ's acceptance of the creation without an agony of effort to think and feel.

It was, therefore, wholly appropriate that Dr. Adami's confession of faith should be followed by Mr. Hardwick's frank statement of the difficulties which such faith must meet. In his opening sentences, with a brevity reinforced by apt quotations, he made us face the impersonality and immensity of the inanimate universe, its seemingly automatic machinery, and the ruthless ferocity of the warfare of life; and Huxley's view that it is "not by following nature but by repudiating her" that man becomes civilized—a view still by no means uncommon, but involving "a dualism which Christian theology very early in its history examined and rejected." In a short paper it was obviously impossible to deal with every aspect of the modern difficulty at full length; and Mr. Hardwick wisely dismissed in a couple of concentrated paragraphs the problems of size and of

mechanism. We may not have completely adjusted our speech or even our thought to the Copernican astronomy: Dr. Inge and others warn us of the survival of old habit: but for most of us it is plain that the new scale of magnitudes does not affect values or the fundamental issues of thought and conduct. We may regret the old "pathetic fallacy" and feel oppressed by the uniformity of Nature: mechanism is likely to be, perhaps must always be, the accepted postulate of the physical sciences. But the pure naturalism or materialism of the past is dead and done with, and the material universe, just because it is regular and ordered, is "trusty—we can rely upon its behaviour."

It is the apparent cruelty and strife of the animate world that creates the main obstacle, and with this Mr. Hardwick dealt at greater length. "It is not enough," he argued, "to tell us that our scruples are anthropomorphic." It is the morality of Nature or of the Spirit in Nature, not of particular creatures only, that is in question. Nor is it enough to point to the ingenuity and the balance of the natural order: we may admit the perfect adaptation of means to ends, and even the fitness of

the result, but if the universe reveals "the gladiatorial theory of existence" it is hard to satisfy our ethical ideals or to feel that Nature bears witness to a God of love. Recognizing this, the speaker argued that we must judge the process rather by its final product than on its preparatory or lower levels, by man, not by the amoeba or the wasp or the swallow. There is manifestly an increase, not only in complexity but in worth, as we survey the progress of life, and though each stage involves its predecessor, yet it marks an advance. Man has outgrown the lower products of the creative process by which he has himself been brought into being. "The Creative Spirit in Nature cannot be understood apart from its latest product, man; even in him that Spirit cannot be fully understood, for he is not its final product."

Mr. Hardwick closed his paper by alluding to one further aspect of the problem, the beauty which is an avenue for so many into the eternal world.

The Rev. C. F. N. Soulby, who opened the discussion on Dr. Adami's paper, showed how the two modes of approach to knowledge of the communion with the Eternal

Spirit had been for long separated and even antagonised. Here was a scientist who saw his scientific studies as in a sense introductory. The process of the natural order led up to their culmination in the conscious communion of the creature with the Creator, to the worship of which the Eucharist is the supreme expression. Dr. E. O. James, speaking as an anthropologist, showed how the scientific study of primitive man enabled us to trace the development of ideas of the divine life-giving energy animating the whole creation which it was the business of the great religious teachers to purge of their cruder elements and interpret as a coherent doctrine of the Eternal Spirit. Dr. Raven, following Mr. Hardwick, stressed the importance of recognizing that creation and redemption proceeded from the same source and revealed the same values, and that a reverent study of Nature would set us free from the dualism which contrasted the indifference and cruelty of the universe with the gentleness and amiability of Jesus. To see the world order as a revelation of the Spirit would be to recover a sense of the goodness and severity of God, to enrich our understanding of suffering, and to strengthen our belief that

the Cross was the universal symbol of the life whose true meaning is love. Only such study must be candid: we must face the whole facts, not only such as flatter our prejudices. So studied we should see the Eternal Spirit first as the supreme Artist, then as the supreme Teacher, and finally as the Lover proceeding from the Father and the Son.

At the evening session, which was devoted to the consideration of the Eternal Spirit in the Bible, a departure from precedent had been made. All the time available was allotted to the readers of papers: exposition took the place of debate. This had been made necessary partly by the difficulty of condensing the very extensive programme within the scope of seven meetings, and partly by the conviction that discussion on so great a theme would necessarily be inadequate and might well be futile. It was felt that the purpose of the Congress would be best served if the whole of the two hours were given to careful and considered lectures which should place before it a consecutive survey of biblical teaching, and that brief and possibly controversial speeches on single points would only mar

the effect. It was recognized that this change would lay an exceptional responsibility upon the three readers, but if a devotional atmosphere appropriate to the subject could thus be secured, their task would be lightened.

Following on the afternoon session, it was singularly suitable that Professor Simpson should have started his paper with a general consideration of "Israel's heritage from the past and from other nations." Anthropology and the study of primitive religious ideas form the bridge between the survey of the process of evolution and the special revelation of the Spirit in Holy Scripture. We had been thinking of the divine operation in the natural universe, and the development of life and the emergence of higher levels of consciousness. To think of the dawning in early man of his awareness of the divine was the obvious next step in the progress of our thought. The section in which Professor Simpson dealt with this side of his subject was so condensed, and yet so "alive" and so important, that it had best be quoted in full. He said: "Primitive man—by that I mean man at a time long prior to the rise of the Hebrews, prior probably to the

rise of Semitic culture in Mesopotamia, prior even to that of Egypt—began to question the whence, the why, the whither of his existence. He observed that the ‘breath’ was the *sine qua non* of his own existence, and of animal existence in general. Its first intaking resulted in life; its last exit from the body was the immediate prelude to death; was in fact the end of his conscious personality—just as later thought, postulating life after death, first of all depicted it as the re-entering of the dead body by ‘Spirit,’ the re-animation of the personality which in the interval had been dormant or non-existent. It was the ultimate energising force, a force which existed both before and after its association with the material frame of each individual independent of it and outside it.

“That present in each individual, could be called ‘the spirit’ of that individual, ‘*his* spirit,’ while in him; though before, and during, and after its presence in him, it was also a fragment, a part, of the universal breath or ‘Spirit.’ Its origin was divine: it belonged to the ‘God (or gods) of the spirits of all flesh.’ If you ask ‘Then as you speak of it as a “fragment” do you mean that they regarded it or the God to whom it belonged

as a *material* something,' I must reply that for long they did not distinguish between the material and the immaterial. Neither did they have any clear conception of correlatives such as transcendent and immanent, eternal and transient, which to us are common-places, but which to them were as yet unknown concepts. Of one thing, of course, they had no doubt: the Divine was for them real beyond all question. They had as yet no inkling of the truth that there can be but one God: but they certainly never imagined for one moment that there was no God whatsoever. Moreover, they realized more clearly than some nineteenth century philosophers that the divine was essentially personal, though they had no conception of what we mean by 'impersonal.' They were even prepared to regard, though in a rough and ready fashion, as personal what we should describe unquestionably as inorganic or impersonal. Thus, to give but one instance, that lofty mountain in the near distance upon which they scarcely dared to set their feet, round which the mighty thunders roared, the lightnings leaped from peak to peak, the running, living waters that issued from it, the forest trees that grew upon its slopes,

the restless sea that incessantly lapped its base, above all, the wind, the incomprehensible wind, the breath, the 'spirit,' that lashed itself into fury nowhere so energetically as on its summit—all this was further evidence of the presence of energising force, of 'Spirit'—it was as real to them as that which animated themselves. It was not necessarily, in fact the probabilities were against its being, the same 'Spirit,' that is the 'Spirit' of the same God as He Who animated 'living souls' (i.e., individual animals). At times they predicated a variety of gods who each corresponded to one of this multiplicity of 'Spirits.'

"But one thing was clear. Human beings were capable of a fuller indwelling of the 'Spirit' than that minimum of indwelling necessary for the preservation of normal physical and mental existence. Such further indwelling of the 'Spirit' gave to some greater skill in war or in building. To some it gave greater power, as for instance to the head of the tribe or the king of the nation. To some a fuller consciousness of the divine, as for instance to soothsayers, wizards, medicine-men, seers and prophets. To some, sad to relate, it gave a greater propensity (as we should say) to sickness,

disease, misfortune. This last, this tragic endowment, they often called an 'evil spirit,' evil as indeed it was in its effects. At times they saw no incongruity in identifying it with the 'Spirit' of the same God Who infused into them those other 'Spirits' or endowments of happier omen.

"This was, in general, the kind of heritage, so far as the 'Spirit' itself and 'Spirit' terminology are concerned, which the Hebrews received from their Semitic ancestors. This, again, so far as 'the Spirit' and 'Spirit terminology' are concerned, was the kind of environment, stripped of details (into which I cannot now enter), in which they found themselves, whether as in Abraham's day they lived in Ur or Haran, or as in later times they spent 400 years in Egypt, or later still imbibed it through the Canaanites or from Assyrian and Babylonian soldiers and traders."

Starting from this broad background, Professor Simpson went on to show how after Israel's "first immediate contact with Jehovah at Sinai," the previous concepts of Spirit were ascribed to Jehovah as God of the Spirits of all flesh, and the heritage from earlier times was adapted to a heno-

theistic and in later times monotheistic religion. This adaptation, thanks to the genius of the prophets and leaders, did not produce a mere patchwork but a design of gradually increasing majesty and harmony, wherein ideas derived from a variety of sources were purified, welded together and enriched by the inspiration of Prophets, Psalmists, Apocalyptists, Wisdom writers and Priestly legislators.

The central portion of the paper dealt naturally with the mode of the Spirit's inspiration—a subject on which it was claimed that to-day we had passed beyond controversy to a large measure of agreement.

“The ‘Spirit,’ instead of uttering through the prophetic mouthpiece words of which the prophet himself was ignorant till he heard them spoken by himself, excited his intuitive faculties. Instead of, as it were, playing on the prophet's vocal chords as the harpist on the lyre, which must needs therefore give forth only sound from the strings as and when touched by the harpist's fingers, the ‘Spirit’ communicated to the prophet so much of the divine revelation as he, thus prepared, could assimilate. It left him to utter so much of the revelation as he could, in the

language and the literary style which were peculiarly his own, and in expressions, formulæ and parables which were intelligible to his contemporaries; for it was for the spiritual welfare of *his own contemporaries* rather than for that of future generations, that the prophet was primarily inspired. In essence Prophetic Inspiration has been well said to differ only in degree from that of other men, but it is so great a quantitative difference as almost to amount to one of quality. The evidences of the inner ecstasy which at times marked the outward gestures of the inspired person were not of the essence of his inspirations. They belonged either to the early, more elementary stage of prophecy when the prophet was inspired to raise the quite justifiable and necessary cry of nationalism, or to the period of their more or less artificial revival in later times. It was the prophets of Baal, not the champion of Jehovah, who became ecstatic on Mount Carmel. The ecstatic or kataleptic symptoms revealed by Ezekiel were characteristic of his own abnormal nature, not an evidence or an essential component of his inspiration by the 'Spirit.' Such inspiration was not confined to any particular 'order,' or even type and temperament,

and its validity was to be judged then as now, by its fruits, by the revelation in it of eternal values, by its conformity with man's fullest and noblest knowledge of God. As we study the succession of the religious leaders of Israel we can trace the steps by which they prepared the way for that knowledge."

The paper concluded with a summary of the two other ways of expressing God's operations—the concept of the Word as developed by Philo, and of the Wisdom as seen in the books of Ecclesiasticus and of Wisdom—concepts of profound importance in the history of thought, but liable to narrow the wider idea of "Spirit" and to emphasize one aspect of it at the expense of the whole.

Professor McNeile, who followed, had a very different task to fulfil. For the material, so abundant for the other two readers, was in his case comparatively scanty. His paper carried on the thought of Professor Simpson's and showed how the transition from the impersonal concepts of the old dispensation were sublimated into the fuller faith in the Holy Ghost the Comforter, the Third Person in the Triune Godhead. In the Synoptic Gospels there is, as he pointed out, little

mention of the Spirit, and "in none of them is the doctrine in advance of the Old Testament." "Try the effect of translating the word 'pneuma' throughout not by 'Spirit' but by 'afflatus,' remembering of course that it is the afflatus of God Himself, and you will get very near to the thought of the evangelists." This impersonal usage is proof, an indirect but convincing proof, of the faithfulness of the Synoptic record. All three Gospels were written, so Dr. McNeile maintained, later than St. Paul's death, yet they preserve "the state of mind, and thought and feeling," the moral and intellectual atmosphere, of the time just before our Lord's death and resurrection and Pentecost, that compound cataclysmic event which divided all history into two." "The Spirit was not yet."

In the Acts we can trace development.

"The inspiration did not take only the outward form of tongues, and prophecy, and preaching. We are told of a heightening, an illuminating of their mental powers, an intuition, a prevision, of particular persons at particular moments, which they accepted as the very message of God to their souls. It was still due to His inspiration or afflatus ; but because the message came from Him,

the action of His *pneuma* could not be related impersonally ; and language is used which shews how the mind of the Church was feeling its way, not by any metaphysical speculation, but by the experience of daily life, towards the truth of the personality of the Holy Spirit. 'The Spirit said to Philip, Go and join thyself to this chariot.' 'The Spirit said' to Peter that two men were seeking him, and that he was to go with them. And he related the same afterwards. 'The Spirit said, Separate Me Barnabas and Saul,' and 'sent forth by the Holy Spirit they went down to Seleucia.' 'St. Paul and his party were forbidden by the Holy Spirit to preach the word in Asia.' 'They essayed to go into Bithynia, but the Spirit of Jesus suffered them not.' 'The Spirit testifieth in every city, saying unto me that bonds and afflictions await me.' And Agabus said, 'These things saith the Holy Spirit, The Man whose girdle this is shall the Jews bind in Jerusalem.' Twice this form of expression is used with regard to the inspiration of writers in the Old Testament : St. Peter at the very beginning said, 'The Scripture was of necessity fulfilled which the Holy Spirit spake before by the mouth of David concerning Judas.'

And St. Paul at the very end said 'Well spake the Holy Spirit through Isaiah the prophet.' The highest point in the development of the thought is seen in St. Paul's speech to the Ephesian elders at Miletus: 'Take heed to yourselves, and to all the flock in which the Holy Spirit hath appointed you as overseers.' But there are two passages which contain perhaps the most striking, we might almost say dramatic, expression of the feeling that the Spirit was not only an afflatus, but the mind of God Himself working in co-operation with them. St. Peter said to the Sanhedrin, 'We are witnesses of these things, and so is the Holy Spirit which God gave to them that obey Him.' We can feel that St. Luke did not quite mean 'the Holy Spirit *whom* God gave,' and yet that which God gave was a joint-witness. St. Peter said this to the Jewish council. And the Christian council, in ch. xv., solemnly prefaced its decrees with the words, 'It seemed good to the Holy Spirit and to us.' "

It was from contact with the personality of Jesus that His disciples grew to understand that the Spirit was no mere force or attribute, but that His operation could only be described as communion with a Person.

“When the time came that the Spirit was poured upon them from on high, they said to themselves, ‘Jesus is on high; this is the same thing that we used to feel of old, though we did not understand it; it is the same Divine afflatus that used to sweep and flood us, and make our hearts burn within us. This Jesus . . . being exalted at the right hand of God, and having received the promise of the Holy Spirit from the Father, hath poured forth this which ye hear and see.’ The Spirit of God is the Spirit which Jesus has sent us. From the moment of Pentecost they began to baptize in the name of the Lord Jesus, because to become members of the Spirit-filled Body, to be baptized in the Spirit, was to partake in the outpouring of that which was sent by Jesus. So that, as we have seen, when St. Paul and his party tried to go into Bithynia, St. Luke could say quite simply, according to the true reading, ‘The Spirit of Jesus suffered them not.’

“Experience, therefore, taught them, not only that the Spirit of God acted upon the soul in such a way that they felt obliged to speak of It in a personal manner, but that the Spirit of God was, in fact, the Spirit of their Master exalted to God’s

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right hand. Thus the Christian tradition which St. Paul received contained an abundant nucleus from which great things could grow. What he did, and the Johannine mystic after him, was not to arrive at anything radically new. Their work in the growth of the Church's doctrine was something akin to what Professor Otto calls 'schematization.' The inrush of the Divine thing that was 'given,' the super-earthly enrichment experienced by the first apostles and by the average Christian, without reason or explanation, was shewn to have its true place in the Divine scheme. St. Paul was chiefly concerned with its place in the economy of Divine salvation; St. John with its implications as to the Nature of God. St. Paul dealt with the psychology of the Spirit, St. John with the theology. But the personal experience of the disciples during the few months before, and the few years after, our Lord's death and resurrection supplied the material which two inspired thinkers used in building up the fabric of which the creeds were the coping-stone."

It was perhaps a pity, though probably inevitable, that the Rev. Sir Edwyn Hoskyns did not follow up the line of thought thus

suggested in Professor McNeile's closing sentences—a pity because we should thus have followed the logical sequence of the two earlier papers to their full conclusion, and inevitable because the material for such treatment is too large to be compressed within a single paper. In giving to us rather an interpretation of the early Christians' concept of the Ecclesia than a detailed examination of Pauline and Johanne doctrine, the reader of the third paper produced an interesting piece of work; but in contrast with the careful exegesis of his predecessors he suggested to some, at least, of his audience, that he was putting forward his own conception of primitive Christianity and using occasional quotations from his authorities to illustrate it. And those who realize at once the supreme importance and the grave difficulty of St. Paul's teaching as to the relation of the Holy Spirit to the spiritual element in man, will feel that the Congress lost something of its cogency by not having so central a subject fully explained. It is an ungracious task to criticize what was in its way a notable paper, particularly as the reader had evidently chosen his line after careful thought, but, attractive as was his contribution, it did

not quite fill the place prepared for it in the scheme.

Yet, if the paper left many urgent problems of exegesis untouched, if it did not introduce us to the deeper aspects of Pauline and Johannine thought, it made a definite contribution to our conception of the vital relationship between the Spirit and His outward and organic manifestation. "Christianity was primarily not a doctrine about God, not a society organized to proclaim a Gospel or follow a hero, not a promise of immortality, not a means of achieving a mystical experience or developing human personality. . . . It was, rather, the concretion of the Spirit of God in which flesh and blood were taken up into the service of God, and glorified." After sketching the concept of the organism or Ecclesia whose "whole complex activity was love, joy, peace, whose members felt that they lived as they had been called, under the direct authority of God," and whose life, though animated by "the same Spirit who moved the prophets and created the world," is yet a new creation, Sir Edwyn went on to stress the enhancement of the concept of Spirit arising from the fact of the Incarnation. "The precise, clearly defined and

effectual energy of the Holy Spirit is conditioned by the fact that the Spirit is the Spirit of Christ"; the criteria of His presence are "the creative birth of righteousness and charity in the sinner"; and "the effectual working of the Spirit of God is derived from the death of Christ, the perfect sacrifice and oblation for the sins of the world." "The victory of the believer over the power of sin is, it is true, the *imitatio Christi* in the power of the Spirit; but behind the *imitatio Christi* lies the death of Christ, which alone renders the imitation possible."

CHAPTER V

The Eternal Spirit and His Way

TUESDAY had been a day of preparation, in which we were given a survey of the foundations of our faith and shown the broad basis upon which the Temple of God, of which it is ours to be His living stones, rests secure. Bedded deep in the very heart of the natural order, rising to view in its upper courses in the progressive stages of human development, summed up in Christ, and as seen in many partial glimpses making manifest various aspects of His all-sufficing adequacy, that foundation gives us the ground plan, and determines the design of all the subsequent structure. We may from generation to generation be built up into varying portions of the shrine. We of the West can only understand part, and perhaps a small part of the whole: but unless we clarify and enlarge our knowledge of what is already laid, our efforts to fit ourselves into the plan of the great Architect are doomed to frustration.

Sir Edwyn Hoskyns had closed the first

day of the Congress by giving us, in outline, a sketch of the whole as it was conceived by the Early Church. It was left for the speakers on the following day to develop and interpret for us the scope of the work as it awaits the contribution of our own generation.

Wednesday's first session opened with two papers that none of us are likely to forget, two papers which not only were so treated as to produce a coherent unity of effect, but summed up more clearly than any others the meaning and message of the Congress. Canon Newsom and Professor Barry, dealing respectively with the doctrinal and with the practical, with the Spirit in theology and with the Spirit in the Church, lifted the Congress to its zenith. Each dealt adequately if briefly with the historical aspect, linking up their papers in this respect with what had gone before; but each kept steadily in view the immediate needs and hopes, difficulties and opportunities of the present. As an exposition of our faith in the Eternal Spirit as related to the thought and life of to-day, the result was of quite pre-eminent worth. It would, I think, be felt by all their colleagues, and was felt by the Congress as a whole, that

they voiced the convictions of us all, and gave us the essence of the matter in terms higher and richer than we had dreamed. Here was scholarship enabling vision, thought vitalised by experience, a grand concept based upon adequate knowledge, the facts of life interpreted in a coherent scheme.

Two such papers, covering a vast area, and, consequently compact and condensed, do not lend themselves to an epitome. To summarise will be to diminish their appeal. To do them justice would be to print them in full. So printed they would go far to meet the questions of those who are bewildered about the Person and Work of the Holy Ghost.

It was with these questions that Canon Newsom began his paper. If theology means "thinking about God and all things together," and if "the Christian cannot in the long run maintain his faith unless he is continually turning it into living thought, the best reply would be to recite our English translation of the *Veni Creator*, which is alive with ideas of universal significance drawn from the theology of the Fourth Gospel, a Gospel written to link up the Faith with the best thought of that day. In this hymn, the work of the Spirit is

described as 'enabling the Soul' by 'inspiring' it with the Life, Light and Love which are in God, in order that life may be a 'song of praise' to the 'Eternal Merit,' or to use a modern and less 'legal' term, to the 'Absolute Value' of the Godhead. The Holy Spirit is invoked to effect a spiritual transformation of the soul by filling it with the values of the Life Eternal."

Such a transformation is facilitated by "the whole trend of thought in this country which, during the last twenty-five years has been turning in a spiritual direction." Canon Newsom referred to three aspects of this trend, the desire to weigh all the facts and reach a synoptic view which had ruined the materialistic interpretation in terms of matter and motion; the emphasis upon the eternal reality of value, which shows us "Life as worthy to exist so far as its spiritual substance is derived from these values;" the conviction of the nature and worth of personality, "which has made it easier to believe in the communication of souls and the creative influence of Spirit on spirit."

Turning to a more detailed consideration of the Christian concept of the Holy Spirit, Canon Newsom insisted that the Holy implies "an ethical quality of character, whether in

God or man, not something foreign to the human conscience and reason, the essential ground of his kinship with God." While paying tribute to the worth of Dr. Otto's book, he pointed out the dangers and shortcomings of his emphasis upon the holy as "inherently and wholly other" as "playing upon the weaknesses of modern sensationalism and blowing upon the embers of primitive superstition."

"What do we mean, then, by Holiness, whether in God or man? I believe we may seek help towards our answer from the modern philosophy of Value. The ultimate intrinsic values are Ideals which have their full reality only in the Eternal Life. This Eternal Life is our true environment. The values are Forms of its absolute Worthiness. They are viewed as self-communicative and creative, as coming with absolute authority. Yet they come, not as law, but as life, the higher life and the higher self of all lives and of all selves, demanding the sacrifice of all lesser interests, and a devotion at once bounded and free, solemn and glad. Accepted thus, they give to man's life a share of their own fruitfulness and blessedness. Holiness, therefore, is not one value among others. It is the free and yet bounden

devotion to the values. It is one of the two fundamental forces of the spiritual life. For holiness means giving self to the *claims* of the Eternal Life, and love means giving self to bring others into life-giving touch with those absolute claims and values. There may be often a strain between the claims of Holiness and Love, just as there is between contemplation and action, between Individualism and Socialism, between the two great Commandments of the Christian law. In the life of Jesus Christ we see both these forces in a wonderful unity, the perfect holiness of devotion to the Eternal Goodness and Truth, and the perfect love of a life given up to creative work in and for others. Holiness and Love: may they not be thought of as the two heart-pulses, the systole and anastole, of the Eternal Life of God?

“But it may be said, how can there be this kind of holiness in God—in His life—not *identical* with the Eternal Values? Well, although we hesitate to say anything at all upon so ineffable a theme, perhaps we may hazard one thought. As against theologians like Tertullian (and Calvin?), who taught that goodness is goodness and truth is truth because they are so decreed by the will of God, it is, I believe, lawful and right

to hold that God wills the good because it is good and the true because it is true. If this be so, then, in the Eternal Life itself we seem to divine, not indeed a division as there is in man, but a distinction between will and the Values which are Ideals of the will. On this assumption, the Holiness of God is the perfect and absolute Unity of His devotion to the Eternal Values, victorious over every possible opposition or tension. In human life and character at the best we see a strong extensive power of loving and creative help, and a strong intensive unity of holy loyalty to goodness and truth. From this analogy we dare to consider the distinction between the Eternal Word and the Eternal Holy Spirit of God."

Turning to the concept of the Spirit, he quoted two summaries of the Church's faith from Dr. Swete: "In His own nature it is impossible to doubt that He possesses that which answers in some higher and, to us, incomprehensible way to personality in man"; and "The Holy Spirit is an eternally existing mode of the Being of God, and not a separate centre of consciousness and self-determination"; and after citing evidence from St. Paul and St. John, concluded, "From this rough summary, it is clear that

the work of the Holy Spirit is to quicken and consecrate the human spirit *for* something already given in manifestation, in brief *for* God as revealed in Christ. Perhaps we may say He convinces, consecrates and commissions. He convinces the heart and mind of the absolute value of the Eternal Life as seen in Christ. He consecrates the spiritual nature of man to offer as absolute a devotion. He commissions the converted soul so that it may share in the Mission of the Spirit and go forth to strengthen the brethren. In St. Paul's teaching, consecration is one great centripetal movement towards Christ. But no manifestation of spiritual value is to be neglected. Whatsoever things are true, just, lovely, the values of Truth, Beauty and Goodness, all are to be revered. There is nothing in the New Testament to prevent us from assuming a wide extension of the work of the Holy Spirit, or from saying that wherever and whenever the soul responds to spiritual values with some dim sense of their intrinsic and universal and absolute claim—there is the hand of the Blessed Spirit, the Sanctifier."

Finally, in a section of special interest for students of contemporary modes of doctrine, he suggested that the distinction between

the Eternal Word and the Eternal Spirit corresponds to the difference between the manifestation of God in history and the response of creation to that manifestation. Both are necessary: each is inseparable from the other; neither can be neglected without loss. Religion is at once the revelation of God's purpose, and the realization by us of our relation to that purpose.

"The Holy Spirit works by transforming the soul, by empowering the best in the soul. Only so does He work upon the society or group. No 'collective soul' can be built up apart from the transformation of the individual. Yet individual souls inspired to devote themselves even at great sacrifice to the positive values of truth and love, are enabled to join in new kinds of unity. The Church is called to press this home to-day. For example, the almost hopeless difficulty of transforming the body of modern industry so that it may be an organ of brotherhood can only be solved by a new spiritual consciousness, by some touch of passionate devotion to spiritual values. Or again, what is the way to Reunion, except the way of the Spirit, the way of devotion to brotherhood in Christ? Do you not know the experience of joining in some

Christian enterprise with 'separated' brethren, and of being convinced by the Spirit of the absolute reality of common life, a life which so far as it is truly shared, is the Life Eternal here and now? But if through the Holy Spirit we are sharers in one Eternal Life, then every barrier between us, every difference in temporal economy and above all every *claimfulness* of ecclesiastical temper should sink down in our minds to a place of little value."

In the absence, through illness, of the two selected speakers, Dr. Raven was called upon to follow. He pointed out that Canon Newsom had laid down the lines for the theologians of to-day. Fifty years ago, textual criticism, exegesis, the historical problems of the origin of Christianity were of fundamental importance. To-day, theology must recover its position as the queen of the sciences, and give to the world the synthetic interpretation of the nature and purpose of the universe for which mankind was yearning. We had passed through a period of intense specialisation when problems of thought and life were studied independently and without reference to a common ideal. Those problems could not be solved unless seen in relation to an

integrated philosophy or theology. The task called for a fellowship of effort which the Church ought to supply.

Canon Newsom's paper was of the highest importance in relating the results reached by previous meetings with the general trend of modern thought and in surveying the field of theological studies opened to us, and claiming our attention. It was an admirable preparation for the paper which more than any other voiced the mind of the Congress. Alike in its tone and in its vision, in its challenge to traditional habits and its constructive prophesying, Professor Barry's work was the culmination of our endeavour. It was so complete, so condensed, so integrated and so important that no summary can do it justice. It is, therefore, printed here in full. He said :

"The subject which has been assigned to me is the Holy Spirit in the Church. It is hard enough to daunt the most foolhardy, and yet one which we certainly must not shirk.

"For there are few points at which current religious teaching is so weak and hazy as on this matter. The Holy Spirit is something we refer to in connection with Baptism and Confirmation and with certain rather mild

and unmasculine virtues ; but apart from these occasions, very seldom. For the great mass of churchmen, anyhow, the Spirit remains unreal and remote, a dogmatic mystery of the pulpit, but in no clear or vital connection with the Christian's life and the concrete tasks of our time. But this is in the strongest possible contrast to the attitude of the New Testament, where the Spirit is the dominant category, and indeed the essential fact in the new religion. For the New Testament, to be a Christian is to be one who has received the Spirit and is a member of the Brotherhood, sharing its faith, its worship and its word.

“The two things, we notice, are inseparable. The Spirit, then, is the dynamic force which organizes the Society and inspires and empowers the whole sweep and range of Christian interests and activities—economic, social, moral and æsthetic, as well as those that are technically ‘religious.’

“This conception agrees with the statement of the Creed, where the Spirit is qualified by just two words: *Κύριον καὶ Ζωοποιούν*—sovereign and life-giving—the decisive Fact and the controlling Life. We must try to-day to recover this conception of the Spirit in the whole range of human life.

It is only putting the same thing in another way if we say that we must attempt to bring those values—Beauty, Truth, Justice, etc.—which our generation rightly reveres, the activities which it rightly thinks worth while, inside the circumference of the Gospel and the Christian scheme of thought and life.

“At present, they stand deplorably outside, and the weakness of organized religion (of which we are all lamentably conscious) is, to my mind, very largely the resultant of the weakness of our thinking here. Religion has become a thing apart, the temperamental hobby of the few; and the Church’s life has been too much narrowed down to purely devotional acts and attitudes, very widely sundered from the actual stress of work and aspiration in the surrounding world. Hence our worship is tragically ceasing to express the aspirations and ideals of men and women of goodwill, and much of the finest character and effort which can rightly be claimed in the name of Christ remain outside and indifferent to the Church. We do not set forth the Spirit of the Church, whom we invoke in prayer and sacraments, as sovereign and lifegiving in the tasks of life. That is the desperate failure of our

worship, and it rests upon our failure in theology. But the strength and weakness of the Church's worship is the strength and weakness of its evangelism.

"Our subject, then, is intensely practical; for the value of any doctrine must be measured by its effects in life and conduct. Perhaps we can best approach it in this way. We are deafened and bruised at the present moment with rhetoric about self-expression—an unlimited right, apparently, regardless of anyone else's right to express himself—which seems to be the only obligation which the '1926 class' will recognize. But at once one is compelled to raise the question: 'Which of my many selves am I to express?' The doctrine of the Spirit is the Christian answer. Everyone answers 'Your best or ideal self:' but it is fundamental to all religion to recognize that this is God within us. Traditional phrases like 'putting on the new man,' mean that the empirical, actual self is redirected and transfigured by the action of the divine within us.

"So the question for us is not 'Am I expressing myself?' but rather, 'Am I expressing God?' In this sense, St. Paul called Christ the 'Second Adam'—the focus

of new human possibilities and new qualities in living. And the doctrine of the Spirit means in practice—whatever its theological implications—the infusion of a new, divine quality into the manifold activities of mankind—a divine life, imparted through Jesus, and the direct and immediate result of His life and death and resurrection. It will make for clearness if we work at present with this closely defined and limited conception. Later on I shall seek to widen it, and remind you of what has been said in earlier papers about the Spirit in Creation and in history before the coming of Christ. But the Holy Spirit, for Christian theology, means something new and distinctively Christian, which was first disclosed and conferred through Jesus.

“I need not, I hope, spend time in working out how clearly this is set forth in the New Testament. Epistles and Gospels alike are concerned to emphasize the connection between the Cross and Resurrection, and the Coming of the Spirit to his followers as the consummation of the historic Life. It was the fulfilment of his own prediction that beyond the Cross He would return in triumph to establish His reign in the hearts of men. And the New Testament shows us,

half undesignedly, what the coming of the Spirit implied. How did it express itself¹ in act? What happened, in other words, at Pentecost?

“The Spirit was verified in a special structure. There was, admittedly, in the earliest years, a tendency to equate possessing the Spirit with certain forms of emotional excitement, but its lasting effect was soon seen to be *ethical*. The permanent Creation of the Spirit was the Brotherhood, the Community, the Koinonia—the Fellowship of the Holy Ghost. Men found themselves welded into a new unity. The most recalcitrant prejudices and enmities, the most incurable misunderstandings, were transcended in a new Society.

“There is something here quite different in kind from mere natural interests and affections. It was no mere operation of herd-instinct, no mere drawing together of men with kindred tastes. (I do not think the writer of II Peter had many tastes in common with ‘St. John.’) It was a community of transfigured people, the centre of whose lives had been shifted, the quality of whose lives had been enriched. That is

¹ See the paper with this title by Dr. Anderson Scott in Dr. Streeter's volume *The Spirit* (Macmillan).

the first thing that forces itself upon us—this *new quality of sheer living*. It was nothing far-fetched or ecclesiastical, but the emergence on to the field of history, under the pressure of supernatural influence, of finer and richer human material in average, commonplace men and women. Our Lord had described in the Beatitudes that temper and attitude of mind and will which makes for the coming of the Kingdom. St. Paul's great lyric in I Cor. xiii. is, as it were, the Sermon on the Mount re-written in the light of Pentecost. It is, if you like, a word-portrait of the character of Jesus. But more, it is a description of 'Agape'—that distinctively new Christian quality for which no word in our language is adequate. It describes what human life begins to look like when the Spirit gets to work upon it. Men had to seek new words to describe the qualities which began to emerge as the Spirit created them. 'The fruit of the Spirit is love, joy, peace.' First and foremost, then, the Holy Spirit is creative of personality. The Spirit produced, in the community, *richer and finer qualities of living*. People were interested in finer things, less absorbed in silly trivialities. (Perhaps it is here that we need the Spirit most.)

“Observe how these qualities work themselves out in action. Take, for example, the gradual transformation of all personal relationship—the place of women and children in the family, the acceptance of reciprocal obligations as between the master and the slave. Look at the new attitude to work, regarded as a constructive contribution to the economic needs of the community. Look at the antiseptic sincerity introduced in the social life and intercourse, or that disciplined buoyancy and youthfulness which so astonished a disillusioned world—(Rom. xiii.; Eph. vi., etc). The activities of the Christian Community were not merely what we should call ‘religious’: they were economic, social, æsthetic. There was, it is true, a foreshortening of perceptive due to their expectation of the Parousia. So there is no ‘Copec’ in the New Testament. But within the circle of recognised activities, the Spirit meant for them the whole range of life, oriented and lived in a new way. The Eucharist—I would specially emphasize this—was not merely a ‘religious’ act; it was also a practical measure of poor-relief by the provision of a common table. It was, that is, at one and the same time the culmination of the Church’s worship *and* its

economic expedient for the expression of Agape in Action (Acts ii. 44, iv. 32, v. 1-11, vi. 1-2 : I Cor. xi.). The 'Sacramental' teaching of our time is only just beginning to rediscover that.

"Once more, from the very first, Christianity poured its new spirit into Art.¹ Not its least artistic achievement is the New Testament itself, where the broken, rude vernacular of the 'Koine' becomes the instrument of a supreme literature. The New Spirit clothed itself in architecture, and though at first the drama was forbidden it (because of its *idolatrous* associations) it embodied itself in sculpture and in painting. Compare the gay simplicity of the Catacombs with the solemn funeral monuments of the Appian way; contrast their decorative schemes with what we can still see on the walls of a shameless and vulgar little town like Pompeii. We are in a different spiritual climate. The subject-matter of both arts is the same, the conventions the same, the technique the same : but the Christian art has its own antiseptic quality. Both the Church and the World cherished the lamp of beauty : but inside the

¹ For correction of many current misunderstandings on this matter, see Dr. Dearmer's essay on Christian Art in *The Necessity of Art*.

Church (if one can put it so) a different light is shining in the lamp. Survey the different departments of life in this way, and one gets a glimpse of what the Spirit conferred—an indefinable attitude or temper which gives a distinctive supernatural quality to the natural goods and activities of life. One begins to see, then, what the Master meant when He said His followers were to be like salt—preventing civilization from going bad.

“All these manifold efforts and activities, thus redirected and transmuted, radiated out from the glowing centre of intimate Christian *experience*—life emptied of self, cleansed, forgiven, received into fellowship with God, lifted to new heights of possibility in the service of the Divine Society.

“That is our impression of the earliest times. Let us now skip a thousand years or so, and watch the result lower down the stream of history. We all know what has happened in the meantime. The Church is no longer a persecuted sect; it is, indeed, no longer merely a Church. It has become a specific civilization, and ‘Christendom’ is by this time a cultural area. The actual form that the Church has assumed was largely conditioned by historical forces, and it is clear that the Church has taken over as

the price of its acceptance by the world a considerable amount of alien and, to the last, intractable material. There emerged what we call mediæval catholicism.

“We will not sentimentalise the Middle Ages—a barbarous and beastly time in many ways, nor overpraise the mediæval Church. I suppose the romantic myth of Merrie England has been finally drummed out of court by Dr. Coulton.¹ Nobody who reads his history will be blind to the faults of the mediæval Church, nor is that the weakness of our generation. Yet it was, after all, a magnificent attempt to give human life a constructive unity. In ideal, at least, the entire range of life was organised round Religion as its centre. All thought, in the intellectual hierarchy, depended from theology as its apex, the functional organisation of Society gave to all men, and to all life’s activities, their appointed place in a chain of functions which ‘held’ in the last resort of God. Life was mapped and even rigidly ordered, but it was not merely departmentalised: the whole was present to and in the parts. With all its faults, the mediæval system was a magnificent experi-

¹ See *The Mediæval Village* (Cambridge University Press) and other works, by contrast with the Chesterton-Belloc School.

ment—an attempt at the manifestation of the Spirit through all the range of human thought and action in a Church coterminous with Life. It was magnificent: but it had to go. It laid intolerable fetters across intellectual and industrial progress, and was barring the path to the next stage of development. It could not keep pace with changing conditions and the growing complexity of life, and its break-up was an inevitable stage in the advance of modern civilization.

“Each branch of thought had to claim its independence of theological control. Philosophy, Science, History, Economics and (almost in our own day) Psychology, have established their complete autonomy, their right to pursue and work out their own conclusion according to the laws of their own subject-matter, untrammelled by religious presuppositions. The scientific triumphs of the modern world are the fruits of that revolution. The race has been freed from a burden of pain and terror before which mediæval religion was frankly impotent. But our world has had to pay a fearful price for it. Mr. Tawney, for instance, has shown in his brilliant book¹ the cost in sheer

¹ R. L. Tawney: *Religion and the Rise of Capitalism*. (J. Murray).

human flesh and blood which has followed on the claim of economics to be free of religious and moral standards of reference. And life, as a whole, has lost its unity. It has broken up into specialised departments, largely unrelated to one another and all unrelated to any ultimate standard. So it has come about that Religion to-day is, in the large, simply one activity side by side with all the others, not standing even in vital relation to them. Religion is ceasing to be the inspiration of life's best ideals and activities, and obviously that spells a double loss. They are losing their quality and 'saltiness,' and Religion itself is left thin and bloodless, with no strong roots spreading out into life. The Churches as we know them to-day, are mainly *devotional* associations, they are not fellowships of life and work. I do not in the least underrate the preciousness of the Church simply as a fellowship of worship. But certainly it is something very much less, and infinitely less rich in content, than the Community of the New Testament.

“Baron von Hugel put it admirably :

‘Religion has, in the rough and tumble of life, and by and for the average institutionalist, been too often conceived as though arising *in vacuo*, and hence as

able, even in the long run, to dispense with or starve the other activities and necessities of Man. . . . And in proportion as that is effected, Religion becomes bereft of the material, the friction, the witness so essential to the health and fruitfulness of man in general, and of Religion in particular.'

"We must rescue Religion from this anæmic state, or it will become merely pathological. We must bring back its power into the world of affairs or the world will die for lack of its inspiration. This, as I said, is our practical urgent problem. How can we recover the synthesis of life, bringing all our purpose and strivings inside the circumference of the Gospel? How can we set forth the Spirit in the Church as the soul and power of all life's aims and functions?

"In the short time that is left to me, it is possible only to indicate in outline the approach which I would suggest towards an answer.

"(1) I suggest, then, first, that we must bear in mind the vast range of divine activity which lies outside and behind the Church. We should all, for example, admit that effective prayer presupposes a training in the wider background of a man's life as a whole, his emotional and intellectual attitudes. *Because God's redemptive activity*

presupposes His creative work. The Church itself did not begin at Pentecost: the Spirit that inspires the Christian Church is the same Spirit that 'spoke by the Prophets.' But in Christianity, something more was added. We belong to a Pre-Christian fellowship which has been permeated and renewed. That involves, I think, that we must see the Church projected, as it were, against the background of all the other divine operations—in Science, in Art, pre-Christian religion and morals, and down all the ways of advancing civilisation. 'The unincarnate God (as von Hugel says¹) had a wider range, though a less deep message, than the Incarnate God; and these two Gods are but one and the same God, who mysteriously, mostly slowly and imperceptibly, prepares or supplements, expresses or otherwise aids Himself, in each way by the other way.' To see that is to see that all those activities which we commonly call non-religious—Science, Art, Politics, Industry, all worthy human aspirations, even on the purely economic level—all come from the same God as the Church's life does. Their autonomy must be reverently respected, in the sense that there must be

¹ *Essays and Addresses on the Philosophy of Religion*, p. 60. (J. M. Dent).

no attempt at ecclesiastical control of them. We must not seek to forestall their conclusions or to interfere with or prescribe their methods. But that does not mean that they are 'non-religious.' The worship of the Christian Community, in its conscious relation to the Supernatural, is at once their crown and their inspiration. For because Religion is contact with Reality, we cannot acquiesce in any view of it which would make it just a department of life, side by side with other activities. It embraces the ends of all right endeavour. It is *an attitude to life as a whole*—the total response to life and all its problems of those who know that the things which are temporal find their meaning only in the eternal. It is to offer and dedicate life to God at every point of human contact with it. The laws of God move at different levels—all flesh is not the same flesh—and theology is incapable of dealing with the laws of God which hold in chemistry. Yet, remember, they are all laws of God. So religion must fructify the whole of life, while recognising that the life of the Spirit must always be lived at many different levels, each obeying the laws of its own subject-matter.

“(2) When that is recognised, then we can see that the Holy Spirit of Christian Theology is a unique gift—a revelation—the operation of God in man *through Jesus*, conferring a new, supernatural quality on all the activities of life. In the power of it, Ethics take on a new tone—the difference between St. Francis and Socrates. Scientific research becomes an exploration of the mind and will of the Father of Jesus Christ; art an attempted expression of His beauty; industry, politics, social administration, an attempt to embody our brotherhood in the Spirit. This is the end which the Church exists to serve—the Church exists to redeem Society. That means, to supernaturalise all human motive, to lift character to new planes, to transfuse and transfigure the whole life of men by the spirit of Sonship which is in Jesus; till, in all its levels and throughout its range, the life of man expresses the Christ-Spirit. This is surely involved in the phrase The Body of Christ. By its faithfulness here, the Church stands or falls. And more and more this conception of the Church, as existing in right of the end it has to serve, is going, I think, to be the court of appeal which will test the validity of its life and ministry. ‘By their

fruits ’—said the Master—‘ ye shall know them ’; and every man and every institution must submit to that pragmatic, acid test. And so—if I may suggest in a few words what is really a theological revolution—when men ask ‘ Is this a true branch of the Church ? ’ no archæological research will supply an answer to the question, but its present record and its future aim. Not the past, but the present and the future will be decisive.

“(3) You will feel that the conception I am offering you lacks any clear logical definition and remains intangible and irreducible to rough and ready calculation. This is true, but it is inevitable. It is all a question of quality and motive; it is something we can recognize when we see it, but cannot predict or define *a priori*. Our tasks and duties are determined for us by temperament, environment and so forth. At the point where I am, this and this needs doing. But what precisely it is that I have to do, Christianity, as such, will never tell me. That is not the function of the Spirit. The Spirit confers an inward disposition, a quality and a richness in thought and act. But there are no rules which can be codified. To copy Jesus is

not the Christian ethic; it is to translate His Spirit into action—a far more difficult and costly thing. The Spirit imparts the ideal attitude to God and Man and the values of life; its *content*, and the path of actual duty, we are left to find out for ourselves, by dispassionate study of the facts, by the use of our technical and professional skill, in a world that is not yet fully Christianized. That involves a certain delicacy and tension—a sort of Spirit-guided compromise.

“(4) But remember that no one individual Christian can conceivably sustain or express all that is meant by life in the Spirit. No individual can mirror Christ; he can merely do his own task in the world in such loyalty to the Spirit as he can. To redeem Society, to mirror Christ in the whole range of Man’s activity, is the task of the whole Body, the Christian Church, which is—in its essence—a world-wide Society, whose frontiers are coterminous with humanity. Christianity, that is to say, is still in the making, and its fullest meanings are yet to be disclosed, as the Church grows in extent as well as in depth. It needs the whole race to set forth the riches of Christ. Our religion is still in its infancy, and we shall see greater

things than these. The Church—in which we daily profess belief—is a process that yet remains unrealized.

“(5) This, then, is the conception I would offer you of the Spirit operative in the Church. The Christian Church is a Society which cuts across, but accepts and seeks to permeate, all other human associations, realizing that they, too, are of God, but that God is more fully revealed in its own life. Its members seek to live in all life's activities by the supernatural gift of the Spirit. They recognize that the life of the Spirit must always be lived, in this world, on various levels, ranging from the need for bread and clothing up to the highest pinnacle of worship, and in the Eucharist they set forth bread—the elemental need of men and women—as the vehicle of the Divine life itself. They seek, in this way, to infuse a new quality into life thus lived on these different planes; ‘and in all of them works one and the selfsame Spirit.’ Our tasks are the same as the tasks of other men, but we try to approach them in a different attitude. The Church, then, in its teaching of its members, should point them first to the duties and tasks of life and the values in which the Being of God is expressed,

and then to the sources of power and conservation in the Spirit of the Divine fellow-traveller, who is the inmost life of the Christian brotherhood. Thus the worship of the Church becomes not a half-irrelevant, merely pious exercise, but the spontaneous expression of a mind and will that are led by the Spirit of God. It will be the blossom on the tree of life—the creative aspiration of a fellowship concerned with ‘getting on with the world’s work’ but whose life is (as St. Paul says) ‘in the heavenlies,’ rooted in supernatural realities.”

There followed two short but important speeches. The Rev. R. Brook, Principal of Liverpool College, set before us two main causes of the revolt against organized and institutional religion. Modern thought tends “to treat religion exclusively as a matter of personal individual experience and to fail to recognize that it essentially involves a corporate and social relationship with God.” And it tends also “to detach religion from particular historical events, and also from all visible, local and quasi-material attachments. . . . Both these views are in striking contrast with that of the New Testament. . . . If our object in going

to church is the purely selfish one of getting out of it something for ourselves, we shall gain nothing by it; such an attitude does not cease to be unchristian because what we are seeking for ourselves is the gift of the Holy Spirit. . . . The Sacraments, viewed as purely personal matters, lose their meaning: they are social acts by which we share in the corporate life of the fellowship and by which that life is expressed and safeguarded. . . . Since the Church is a fellowship, the individual only receives anything from it in proportion as his main purpose is to contribute something to it. . . . It is to the group rather than to the individual that the Spirit comes."

The Rev. P. E. T. Widdrington, in a very striking speech, urged "We cannot get the Spirit in relation to the Church until we have got the Spirit in relation to the Kingdom of God. That failure was Ritschl's tragic defect. We shall have to cease to speak of Pentecost as the birthday of the Church. It was not. Pentecost was the coming in of the vision of the Kingdom of God. The Church only followed that. The Church came to explicate and enlarge the Kingdom of God, that stupendous miracle, by itself becoming the Body of

Christ. Pentecost as a vision failed. . . . How are we to recover the vision of Pentecost? That is what we are here for. This is no Congress. It is a convention. We are not here to debate, but for something intensely practical, for the thing that matters more than anything else. How are we to get back the vision of Pentecost? It is there for our perpetual learning. What are we going to do with it? "

Mr. Widdrington admitted that in the Middle Ages the Church became a usurpation of the Kingdom of God, but at any rate in those times men had the conception of Christianity as a great lay priesthood. Then and now men could write about a Christian knight. Could anyone nowadays write about a Christian mineowner? A Christian employer was not a man who read the lessons in church on Sunday and helped the Bishop on his Financial Board. He was a man who was exercising the priesthood in whatever it was that he controlled, and his priesthood was there, and not on the Bishop's Board of High Finance. If Pentecost was to come back, if the Kingdom of God was to become the innermost core of all their thinking, they must get back to training their people to this. It meant sending out

Christian administrators, Christian merchants, Christian financiers, Christian bankers into the Empire to carry the Kingdom of God there and to interpret the mind of Christ to the peoples there.

If the morning session was the climax of the Congress, the other meetings of the day sustained and deepened the impact. We had reached a point at which we could see the scope and grandeur of our task as this was presented to us in the normative revelation of the Spirit in Nature, the Bible and the Church. It was next necessary to examine in closer detail and with particular reference to specific and contemporary knowledge what are the conditions under which the power to fulfil the task can be bestowed. This brought us to what is to-day the heart of the subject. We know, dimly and inadequately, what we ought to do; what Christian discipleship in the Kingdom of God has meant to those who have entered upon it. We look back over the stretches of history with wonder and a reviving confidence at the evidences of Divine guidance and the unfolding of the Divine plan, and then we are confronted with our own weakness and failure and with the vast and seemingly insoluble perplexities

of the present. Too often the familiar contrast fills us with a sense of despair or at least of helplessness : so magnificent the "might have been," so petty and perverse the actuality. Had the Congress closed with the vision of the Church as embracing and consecrating all art, all knowledge, all aspiration and all good life, and of ourselves, its members, as called to realize that vision, we should have gone away stirred to the soul and for a while lifted out of our earthly selves. But such exaltation passes ; we drop out of the clouds, and too often merely find the world and what we call its realities the more dull and irritating by reason of our temporary freedom. Certainly we should have felt that whatever our desires we had neither knowledge of the way to attain them nor confidence that they were being already in some measure attained. It was the function of the rest of the Congress to help us first to see how consecration is conditioned, and then to recognize the spheres of service in which it can find at once its incentive and its satisfaction.

In the former of these it is plain nowadays that the psychologist has the first right to be heard. Chaotic as may be the state of the science which he represents, and

hampered as his work is by injudicious publicity and a mass of semi-popular and often mutually contradictory exponents, the solid achievements of recent years have given a new hope of a great step forward in man's knowledge of himself, of the elements which constitute his make-up, and of the methods by which the development of the personality and of the group may be promoted. We are all looking to psychology not only to show us what we are but to help us to become what we feel ourselves meant to be. Few papers in the Congress can have been awaited with more eager expectation than that by Dr. William Brown. few more fully satisfied our hopes.

It was a difficult paper—and necessarily so: for it dealt with a subject recognized alike by philosophers and psychologists as one on which the issue seems insoluble, the dilemma of the relation between the self as experiencing and the self as experienced, between the pure and the empirical ego. As such it may well be unfair to Dr. Brown for a layman to attempt to paraphrase his conclusions. But his contribution was so important, and his argument so striking that it must, if possible, be set out in simple terms.

He began by drawing attention to the peculiar quality of our appreciation of and response to real values, moral obligation, truth and beauty. We can give reasons for recognizing a special duty or appreciating a particular piece of music : we can explain to some extent how and why it commends itself to us : we can trace the steps by which our experience of it develops. But the actual feeling is "something which is more than a mere psychological feeling, something that seems to go deeper than a mere human feeling ; something which seems absolute." These values cannot themselves be explained. The attempts to explain, for example, conscience—"the direct power of realizing the value of moral action"—on merely psychological lines, cannot be adequate. Only its crudely emotional and distorted and diseased manifestations are thus explicable. "There is a peculiar feeling in æsthetic and intellectual and moral appreciation. I am inclined to think that here we have the soul, the ego, the self, and reacting in its essence." "I am brought now," he added, "to the consideration of a view which by most people would not be regarded as sound. The self, the mind that psychology deals with, is not the same as

the soul. Psychology is not the science of the soul; psychology is the science of the mind—of mental process in time. But corresponding with that mental process in time, and as a complement of it, you have the experiencing ego, and that ego has its own reality and its own unity. This is the idea of the pure ego as distinct from the empirical ego." Talent, the inherited aptitudes and interests belong to the empirical ego, "the inter-relation of the pure ego with the material environment." "Genius is characteristic of the pure ego, which is out of time although it reveals itself in time."

The distinction thus drawn, which if valid, has very important consequences, and may well be regarded as the most striking intellectual issue presented to the Congress, will be familiar to students of philosophy, but is perhaps less so to most of us. The self that I recall when in memory or anticipation I try to contemplate it, is only a picture: the real self as acting or experiencing is not conscious of itself. When I am straightforwardly enjoying anything I am not thinking about myself at all, although afterwards I can see myself as having enjoyed it and explain something

at least of what I felt. As Bernard Shaw makes Saint Joan say: "The voices come first and I find the reasons after." Analysis and rationalisation are only an attempt to give a systematic picture in terms that the intellect can use, in metaphors or symbols, for the reality which eludes adequate expression since it belongs to a different level of being.

Dr. Brown admitted that "this dualism is not in the end intellectually satisfying," but claimed that we cannot yet synthesize our knowledge of the empirical and of the pure ego, and that it is better to be content with distinctions than to attempt too hurried a synthesis. His next paragraph must be quoted in full.

"The distinction which emphasizes the essential importance of value, over against chance experiences that occur to us from moment to moment and from day to day, is extremely important for our theory of personality, because it puts the centre of the gravity of the personality in the right place. The value-experience of the good, the beautiful and the true, is not identical with religious experience, although it is related to it. Religious experience is not exactly on all fours with it; it is

not on the same level, but is on a higher level still. Religious experience arises so far as the individual is facing the totality of existence. The feeling thus aroused, so far as the personality takes up a mental attitude towards the whole universe, is religious experience. Within it the value attitudes are of the utmost importance, and we tend nowadays to emphasize the ethical attitude, the appreciation of goodness, duty, obligation, in relation to religion. But if we study it psychologically we see that there is not a point to point correspondence between genuine feelings of religion and genuine feelings of morality. A person may have strong religious feelings, which are not merely emotion but a genuine awareness of mystery, of the totality of things,—of a great mystery with its own peculiar feeling of communion and satisfaction in communion—in relative independence of the extent to which he fulfils the moral law, or the extent to which his conscience is sensitive, or the extent to which he is aware of his duty—what he should do and his obligation to do it. And conversely we may find another person who reaches a very high degree of ethical excellence, who is very strict in doing his duty in life for its

own sake, in the right way, not in the pathological way, and yet with no very intense feeling or conviction as regards his attitude towards the totality of things. We must separate the two. I do not mean that either of them can be completely absent. It would be going too far to say that anyone exists who is entirely deficient in the ethical or religious attitude, but because they do not tend to run parallel they must be distinguished on the psychological level. But the level to which they really belong is not the psychological level. It is a higher level, and the level of religion is higher even than that of value. There is the level of value, but the level of religion is higher than the level of value in the sense that it is more all-inclusive and more face to face with totality and the innermost mystery of existence. Thus there are aspects, ethical, æsthetic and logical, which are all aspects of reality, but religion itself is an attitude to reality in its concreteness. The values are important, and it is difficult to conceive religion apart from them. We should probably be right in saying that normal human nature has a religious sense, not in the out-of-date sense of faculty psychology, but in the form of a

primitive tendency towards the religious attitude, to feel the mystery, the beneficence, and perhaps the sternness of the spirit of the universe. This is gradually revised in the course of the individual's life, it is freed more and more from irrelevant experience, just as the appreciation of music or other forms of art is gradually freed from irrelevant experiences."

Dr. Brown went on to point out both the variability of this religious experience in different persons, and the criteria by which true religion can be distinguished from the spurious and pathological, illustrating his conclusions from the sphere of æsthetics. The individual, if he would learn to discriminate between the real and the accidental, should survey and analyse his past over a long period, trying to see the whole "from the point of view of the eternal." He will discover that "a general act is above mere time, though it has to occur in time." So far as we are sincere with ourselves "we move towards the vision of true reality. So far as we are vouchsafed that vision, we can only get it as parts of one another and of the totality of things. In the end it is the totality of things that is real. We have reality only as we are parts

of the totality." This realization is our immortality.

After such a paper it was difficult to adjust ourselves to discussion. The Rev. T. A. E. Davey made a valiant attempt to deal with the main theme. Canon Alan Simpson introduced an interlude of light relief. It is not unfair to say that neither of them succeeded in bringing out the vitally important issue presented by the paper, though Mr. Davey's suggestion that our innermost experience when analysed leaves us with a conviction of a power not ourselves, yet working in us, was significant.

Among the peculiar features of the Congress which contributed most largely to its effect was the appropriateness with which consecutive papers supplemented one another. Obviously the programme had been arranged so that the various speakers should cover continuous aspects of the subject. But to produce unity and balance of impact there is need not merely that the contents of the papers should not overlap, but that the point of view and tone of the readers should be complementary. We hoped that temperamental antipathies would be avoided, that readers would be in tune with one another, that while their

standpoints varied their spiritual harmony would be free from jars. Practically all the sessions fulfilled our hopes in this respect. None were more significantly complete than this. Dr. Brown approached the subject from the standpoint of human psychology, and led us to see the "emergence of the eternal" as the goal of our development. Miss Evelyn Underhill took up the same theme from its divine side, showing how our progress depends upon the initiative of the love of God. In the first paper we were shown man's task in the realization of the eternal. Whatever tendency there might have been in his hearers to regard religion in terms of humanism was adjusted by the second, in which we were shown, on the testimony of the experts "the eternal perfection, distinctness and actualness of God," and the way of His Spirit in His communion with the souls of men.

Her paper began with an appeal to the experts. "The majority of men live out their lives, doubtless under the ceaseless control of that loving, creative and prevenient Spirit, but unaware, save indirectly, of this intimate presence and action of God. But here and there particular individuals, specially sensitive to His influence and

especially caring about it, do, as it were, find and feel Him. Those to whom this happens to a marked degree—who insist that they know for certain the presence and activity of the love of God—are the persons we call mystics. They are conscious of that reality which is there for all, and which is the true subject matter of religion ; but of which the average Christian remains either unconscious, or but faintly and occasionally aware. And we go to these individuals, as we go to other specialists, to hear what they can or will tell us that may extend our knowledge of divine reality.” Such experts unite in ‘laying emphasis on God’s reality, and not merely on the soul’s personal experience’ ; and about it they have three things to teach.

“First, that mystical experience assures the soul, however dimly, yet most certainly, of the eternal perfection, distinctness, and actualness of God. It gives what thought requires ; an experience of Eternal Life, as St. Augustine put it, of ‘something which is insusceptible of change.’ It lifts the soul past all the slushy pantheisms and immanentisms, all sloppy and arrogant notions about man being so divine that he has only got to open his cupboards and get

out the treasures they contain. Past all that, to a humble adoring contact with supernatural Reality: not as a mere becoming, a suffering, or a self-evolving God—for these conceptions are due to a mere confusion of thought—but as the fullest achieved Perfection, a rich simplicity and plenitude.

“And as regards the second point, this experience seems to be given as a call to the self to fresh levels of life and of activity. It is not self-complete; it is a starting point. God then shows the human soul the further possibilities before it; discloses fresh levels of existence; reveals fresh obligations of work and of love, requiring its co-operation at every point. Mystical experience has at its onset a conversional character; it begins the process of initiating the growing soul more and more deeply into the spiritual life of love and prayer.

“And as regards the third point, the result of this experience and the life of prayer to which it leads is, in the terse expression of the New Testament, ‘a new creature’: but a new creature for which much of the old material is cleansed and used again.

“Taking these three points together, the assurance of Eternal Life, the change in the self’s orientation, and the making of a new personality characterised by creative power and selfless love—to put it in a phrase, Revelation, Vocation, and Consecration—we can see that the mystics have their part to play in the mysterious economy of that supernatural world, some hints of which religion unveils to us. From them come all our knowledge of its achieved richness, perfection and joy. They are the great teachers of the loving kindness and delightfulness of God; that mysterious give and take between His Spirit and man, by which human personality is transformed and changed.”

After illustrating these points from the experience of Isaiah, St. Francis and the modern French mystic, Lucie Christine, Miss Underhill concluded by relating them to that “which institutional religion tries to give us and theology tries to describe . . . The vehicles and methods are different. The Reality is the same: the one God and Father of all, who is above all, in all, and with all, first inciting the soul to desire and seek Him, and then along different paths and

in different degrees meeting and fulfilling that desire. This is one reason why a genuine religious experience, solid and life-enhancing, usually agrees with and does not contradict—though it often transcends—the general religious tradition. No doubt the best, most balanced and wholesome experience of the contact of the Spirit of God with man's soul would be obtained from within such a supporting tradition, and would be at once intellectual, practical, sacramental and mystical, using and satisfying each aspect of the nature of man. But all these ways cannot be followed equally and perfectly by any one soul. There are diversities of gifts and one Spirit: the mystic, the theologian, the institutionalist, the practical Christian, do not cancel each other out but complete one another."

The two speakers were unfortunately too pressed by the clock to develop the subject at length, and the loss of their complete addresses was a real disappointment. Professor Alison Peers dealt with the study of the writings of the great mystics and the importance of their testimony to the mystic experience. Nothing is more necessary than that Christians should realize and study the

working of the Eternal Spirit in the light of the evidence of the experts, so as to distinguish the permanent and assured elements in their teaching from what is temperamental, local, and possibly pathological. Canon Mitchell followed with a useful plea that mysticism should not be regarded as pertaining solely to rare and special genius. He claimed that such communion with the Spirit was the very centre of life to ordinary men and women.

Meanwhile in Christ Church a simultaneous meeting was considering the Way of the Spirit rather from the point of view of its scope in the community than of its method in the individual. It was one of the most serious results of the shortage of time at the disposal of the Congress that these two aspects, each so necessary for a full understanding of the theme, should have had to be presented as alternatives. All the members ought ideally to have been able to hear both sets of speakers; and it was with regret and misgiving that the Committee found itself forced to fix them at the same hour.

In a sense the first half of the programme was completed by Dr. Brown and Miss

Underhill. Their addresses brought to a close the theological and general treatment of the subject. Those of the Bishop of Manchester and Mrs. Creighton served as a transition from theory to practice, from the general consideration of the doctrine of the Eternal Spirit to the particular study of the modes of His manifestation. Hitherto we had been thinking of His Nature, of the picture presented to us by science and history. Now we were to turn to the thought of our own immediate responsibilities, to the study of the signs of the times, and of the ways in which to-day we can bring the manifold activities of our generation into harmony with the Eternal Will. Granted that for us Christians there is revealed a divine plan which we can trace through the process of creation, redemption and sanctification, how can we promote the fulfilment of this plan in the special spheres of our endeavour? Can we survey the tendencies of modern life, recognize in them the fruit of the Spirit and the aspiration of mankind towards Him, and discover how we can make fuller and more conscious efforts to bring our lives, corporate and personal, æsthetic, intellectual, moral and religious into relationship with Him? He is here

and now present with us. He wills to work in and with us ; can we learn how to qualify ourselves for our privilege ?

Before devoting itself to the detailed survey of various fields of service, the Congress had the general aspect of this side of its subject presented to it in broad outline. Both Dr. Temple and Mrs. Creighton developed the subject on definitely practical lines. This was certainly valuable, and perhaps inevitable. But in fact it was hardly what the Committee had in mind when it drew up the programme. Very much attention has lately been devoted to the operation of the Holy Spirit in the fellowship or community of believers and to the psychology of mass-emotion and corporate activity. Since Dr. Anderson Scott familiarized us with the idea that the most important characteristic of Pentecost was its bestowal upon a group and its effect in constituting a society, we have had a series of studies, such as those by Trotter, Le Bon, Rivers, Bartlett and MacDougall, on the behaviour of human beings in collective movement. The problems of the interpenetration of personalities, of the group-mind, of the "common soul," are of evident and vital importance for a right

understanding of the Way of the Eternal Spirit and of the nature of the Church. It is a theme as necessary to the scheme of the Congress as that assigned to Dr. Brown and Miss Underhill, a theme to which a whole session could have been profitably devoted. The time may not yet be ripe for more than a tentative handling of it. But many of us feel that it cries aloud for full and careful study by Christians. We hoped that we should have been led from a study of the family as the simplest natural grouping to the wider aspects of communal life, and should have learnt the normal conditions under which the Spirit emerges and is manifested in fellowship. We have all experienced times when a congregation or a conference has been swept into a unity of worship, when together we have received a vision of God and an assurance of our unity in Him with one another. Such experiences are the very soul of corporate religion and transcend anything that the individual can receive in isolation. To investigate them and discover how to foster and enlarge our capacity for them would be not only to open up fresh channels for spiritual influence, but to vitalise and deepen our whole concept of the Church.

Mrs. Creighton in her paper helped us to see the family as a unit in the community, as a little church, which could only reach its own true nature if it served the end of the all-embracing Kingdom of God. She showed how such a group must be based not upon externally imposed authority, but upon ordered liberty, and how such liberty could be attained when each and all within the family were united in common sympathy and by a common ideal. But the bulk of her long paper was directed to the specific difficulties of the present day, to the well-worn topic of the revolt of the younger generation. Lady Fletcher, who followed, was even more emphatic in denouncing dependence on external authority as a sin against the Spirit—a statement which if applied to the family of the Church would give many of us cause to think. She went on to emphasize the dual aspect of love, as rejoicing not only in unity, but in diversity. Mrs. Dwelly, whose time was restricted by the length of her predecessors, showed how in the group-life of to-day, and of modern girlhood, the Spirit was being revealed under the modes of beauty and of truth, in devotion to art and in the desire to understand, rather than in goodness alone. This will

mean that goodness itself will be freed from the narrow sense often given to it.

Dr. Temple, who opened the second part of the subject, dealt briefly but wisely with the less concrete aspect of the subject. He showed how the Group Mind developed wherever people were drawn together into intimacy. Under the stress of a predominant purpose there is revealed a new character, so that the collective activity is not identical with what any member would undertake if alone. Such activity may be on a lower or a higher plane: the group may indulge in passions of which its units would each be ashamed, or it may be lifted to a level which separately they could not attain. This will depend upon the general standard of their qualifications and upon the moral quality of the particular appeal. At Pentecost the community was consecrated by becoming collectively aware of and possessed by the Eternal Spirit. They were living in close and intimate fellowship: they were inspired by the memory of a profound common experience and by the expectation of the fulfilment of a great event. And as they waited, the gift was bestowed.

Continuing, the speaker showed how

justice and freedom and peace were the marks of such true fellowship, and how the degree of unity in the fellowship was conditioned by the consciousness of dependence upon a recognized and shared faith in God. He illustrated this contention by a survey of the various movements with which he had been personally connected, the Labour Movement, the Workers' Educational Association, the Student Movement, Life and Liberty, and Copec, showing that as the common end was in itself satisfying, and was clearly conceived and fully shared, so the group manifested not only co-operation and ordered purpose, but power and achievement. If we would help to "spiritualize" corporate life, we must have "a belief in freedom, so that we are ready to see the movement go its own way even when that way is not ours; the humility which is ready to give without claiming to lead; and the consecration of spirit which convinces our colleagues that faith brings power." He called us to a method and temper difficult to attain. Few of us can, as yet, achieve it. But few of us would doubt that it must be accepted if we would be true to the example of Christ and the guidance of the Eternal Spirit. His con-

clusion was pointed by Professor Roxby, who drew attention to the mandatorial principle in the programme of the League of Nations as supplying an example of the application of the divine purpose of diversity in unity on a large international scale.

CHAPTER VI

Preparing His Way

To study the nature and method of the Eternal Spirit was the task of the first two sections of the programme. To survey certain aspects of our life in relation to that study was the function of the third section. If God is not only above and among us, but also within, if in our earth-life we are to live eternally, then manifestly the physical, æsthetic, intellectual and religious sides of our being have all to be considered. We are to be "in the Spirit" not partially or spasmodically, but as an abiding and continuous experience. The Spirit is to dwell in us not only in the section of our selves which we call our souls, but in the whole, penetrating and being manifest in every aspect of our personalities. All can be sacramental, the outward and visible sign and means to spiritual and eternal life; indeed, unless all is sacramental there can be no fulness or unity of inspiration. It is plain that our ideal is that "body, soul and spirit may be preserved entire," that as in Christ so in us

our humanity should in its measure be an embodiment of the divine. At times in the Church's history one aspect has predominated: religion has become divorced from the physical or artistic or intellectual activities, or too solely identified with one or other of them. A reaction has set in, and what was before exaggerated has been denounced and repressed. To aim at completeness, at a due consecration of every element in our natures, at wholeness of life in God, is the corollary of any attempt to see the grandeur of the Giver of Life.

The Congress could not in a single day do more than select four representative subjects, physical welfare, the expression of beauty, mental development, and devotional service. In choosing broad and general themes the Committee succeeded in keeping the proportion of the programme. It would have been easy to please the public by devoting these sessions to matters of current controversy or sensational interest, and to assimilate the Congress to its predecessors by considering for example the problem of spiritual healing, or of extra-liturgical services, of modernist scholarship or of eucharistic doctrine. Plainly such issues should be studied in the light of a general vision of

the Spirit of God : plainly their introduction would have been disastrous to the character of the meetings, and perhaps unworthy of the greatness of their theme. As it was, the Congress was led to a noble vision of life sanctified by the Spirit, of life as it might be if we were worthy of our vocation. At no previous session was the unity and spiritual quality of the meetings more manifest. If only we could display as large and generous a temper in treating more disputed issues as our readers showed in handling their great subjects, the face of England might be speedily and effectually changed.

It is not possible within the space of this review to do justice to the addresses to which we listened at the four morning and afternoon sessions. Even to survey their most important features is not easy ; for they were themselves condensed statements by men who had given their lives to their subjects. Of them all it may be said that they gave us a vast and vivid picture of the grandeur of the Spirit's working and of the task of the Church, a picture which would have been overwhelming and bewildering if we had not experienced something of the creative and re-creative power in which all things

are made new. We felt that we can *be* different, and then that all things look different ; that we must approach the quest for life at its centre and not from some one point on its circumference, that indeed if we seek first to enter the realm of the Spirit, then we shall find inevitably that health and housing, art and music, education and philosophy as well as prayer and worship take their places as expressions of a single reality. Or (to put it differently) we learned that what is first needed is a glimpse of the great Architect's design for His Universe : given that we can remodel our particular piece of it nearer to conformity with His plans. It is a lesson sadly needed by us essentially practical people, whose first impulse is to go and do something often before we have seen or considered by what power and to what end our deeds are to be undertaken. If the Congress taught us nothing else, it proclaimed that we must ourselves be in God if we would be fellow-workers with Him.

In the morning in Cambridge Hall the physical needs of what should be a Spirit-filled community were set before us from the standpoints of personal and social health, and of housing as typical of environment.

Dr. W. E. Henderson opened the session with an admirably complete survey of the task of the Spirit in promoting health. As Medical Officer of Health for Westmorland and as Chief Scouts' Commissioner he could not only take a large view of his subject, but present it tersely and in vivid phrases. From the first he took a positive line: "health means the seeing eye, the hearing ear, the clever nimble hand, the strong right arm, the swinging step, quick wits and clear head. It means as well the happy buoyant heart. A completely healthy man must be whole or wholesome in all respects. He must have an efficient body producing a sufficiency of mechanical energy, and mental energy, and he must turn these energies to ends making for the welfare of himself and his fellows, and bringing him to a sense of unity with God. And is it not the divine prerogative of the Holy Spirit to bring us to this sense?"

And so through the preparation for parenthood, through the care of mother and baby, through infancy and adolescence, through the whole range of personal and social life we were shown opportunities for the furtherance of the Spirit's work of health-giving. Wise words were said about the objections of

the "better-dead" school and of those who assume that medical inspection undermines parental responsibility, about the problem of sex-instruction, and about the co-operation of doctor and parson. The paper was singularly alive: its wide scope never involved it in mere cataloguing; and always through it we saw every aspect of its subject as a way for the Spirit of God, and an appeal to us for sympathy and service. There formed before our eyes the picture of a great army of God's pioneers, whose task it was to explore and survey, level and lay out one of His great highroads.

The picture was amplified by Miss Helen Davis, who urged that such a conception of health should supersede that which regarded a weak and tortured body as the appropriate vehicle of the Holy Spirit. The experience of God shared by us with others helped us to fill our physical life with spiritual energies. The inward must express itself through the outward, so that the whole was "in the Spirit."

The Rev. J. W. Baker claimed that such a faith should constrain us to the curing of those preventible moral, mental and bodily defects which destroyed and disfigured God's image in mankind.

The second half of the session dealt with the specific problem of housing. Captain Reiss whose most moving treatment of the subject at Copec in Birmingham was one of the greatest speeches of the Conference, began by claiming that although environment did not determine character, it manifestly affected it by creating conditions and temptations which weaker personalities find it difficult to overcome. If we are to make spiritual life possible for our fellows, we cannot tolerate the circumstances under which at present many of them have to live.

Dealing with housing, town-planning, and outdoor and indoor recreative facilities, Capt. Reiss flung down before his audience a brief but appalling series of illustrations to prove that whereas the provision of houses for the clerks and well-to-do artisans was going on satisfactorily, nothing had been done, or without great efforts and great sacrifices could be done, to meet the problem of the slum-dweller or even of the poorer families. Such instances as he quoted are admittedly typical : every one of us knows these things, or ought to know them, but their appeal goes unheeded. And their effects are terrible. Bad housing fosters not only tuberculosis, rickets and other diseases, but a sapped

vitality and a stunted physique. And the moral consequences are not less disastrous. How can sexual purity, good temper and sobriety, or any sort of family life, be maintained where eight or ten persons tenant a single room? To what purpose do we spend money on education or on fighting the drink evil when we stultify our endeavours by tolerating such a situation? We blame the bricklayer, or the building-combine, or the landlord, or the owner of slum-property, not realising that "these conditions could be altered and would have been altered long ago if professing Christians had been prepared to act in a Christian manner."

And our two-fold duty is plain. We have to be ready to pay for our past neglect. The houses that are required cannot be let at rents which are strictly commercial, but must be subsidised by Local Authorities or by the State, or by both. This is recognized in the existing Acts of Parliament; and if the public would insist that these should be put energetically into force, the problem could be solved in a comparatively short period. And any individual who is really keen to help can do so. The example of "a certain Protestant clergyman in a poor parish in Dublin" (the Rev. D. H. Hall,) showed what a single man

could do if he had the courage and energy. Let them contrast his results with the refusal of the City of Westminster or one of the rich wards in Kensington, where people who are willing to sing "Were the whole realm of nature mine," refuse to face a small increase in rates in order to improve the conditions under which their brethren live.

It was a tremendous indictment, and for the Congress thoroughly beneficial. Dr. Henderson had made us thank God that in the matter of health a noble army of workers were already engaged. Captain Reiss forced us to see needs to which most of us are still blind, and to ask ourselves what right we had to meet in contemplation of the beauty and love of God, to sun ourselves in the realization of His nearness, when all around us in airless, squalid, hideous hovels our brethren were being stinted of all that makes life worthy, of all that speaks of joy and peace.

The Rev. J. B. L. Jellicoe with a moving plea that this task was the Church's obligation because it could only be faced if the human element of understanding and sympathy were brought into it ; Dr. Margaret Ormiston who urged that alongside of improved housing we should work for better rooms, more

playgrounds, and more holiday camps for the young; and Miss Moss, who drew attention to the increase of criminal assaults upon children as a consequence of overcrowded housing and the resultant undermining of decency and self-restraint; each speaker added something to the impact of the challenge. Few of us can have left the meeting without feeling that here would be a test of the sincerity of our beliefs and of the reality of our consecration. Surely the Spirit whose way was being prepared by so great an army in the medical services would find among us and in His Church those who would listen to and obey so plain a call.

The simultaneous meeting in the Opera House, at which "The Expression of Beauty" was the subject, was even more crowded, and in view of the papers it was more than ever regrettable that the two topics had to be taken as alternatives. None of us could, strictly speaking, afford to miss either of them; and in each case those who chose one ought perhaps to have been forcibly transferred to the other. Until we realize that social health is not the province of a few, and that beauty is not a luxury but a necessity, until in fact our artists become social reformers, and our housing experts have a passion for art, we

shall not realize the full grandeur and integrated coherence of spiritual life.

It was not the fault of the readers and speakers if any in either hall failed to see the universality of both obligations. And the second meeting need not fear comparison with the first either in the importance of its subject or in the excellence of its papers. Indeed, few sessions of the Congress were more valuable or more profitably employed. Far too many of us, even of those who have some æsthetic sensibilities, still regard art as an extraneous and largely irrelevant accessory to worship. We are content to leave it to the church-furnisher, to accept conventional designs because otherwise the sanctuary "looks bare," or to choose anthems and hymns because our choir "knows the music." We have hardly begun to realize that all these things are essential helps or hindrances, that a tawdry piece of "Church art," destroys the sense of God and that music is an integral part of the whole service and must be in harmony with the rest. No one who is spiritually sensitive will fail to realize that some churches are an outrage to the soul of the would-be worshipper, while others not more ornate or costly speak of Deity and weld a congregation into

a fellowship of aspiration. And on analysis it is evident that bad stained glass, ugly hangings, conventional carving, discordant colours, fussy and inharmonious fittings are responsible for turning the house of God into a den of thieves. That we can all acquire taste enough to break the tyranny of convention is not to be expected: that we should all be told that certain products of ecclesiastical art-shops are vulgar and God-denying, is a first step to improvement. In music the work of a number of pioneers and prophets is at last beginning to have its effect. In the other arts reform has hardly begun; and the zeal of the Oxford Movement in the seventies of last century has laid upon us an almost intolerable handicap. Yet if we can see that beauty not less than truth and goodness is a supreme mode of the expression of the Eternal Spirit, if we can realize that in art is perhaps the most direct and adequate medium for His appeal, we shall at least begin to see the greatness of our opportunity and our responsibility.

Dr. Dearmer's paper put this claim plainly before us. "Art is expression, the expression of spiritual values—all men are artistic, because all men are human, because they are made in the image of God—Art is expression,

and it is universally understood : it appeals to everyone, and everyone needs it, just as everyone loves it. . . . No great art has ever existed apart from religion, and the chief work of art has always been the interpretation of religion. . . . Everyone is, or can be, a practising artist : he may not be a painter, sculptor, cabinet-maker, metal worker, weaver, needle-worker, poet or composer. . . . But nearly everyone can sing in unison : a century ago, before the detestable harmonium was invented and our churches blocked up with cheap organs, all the men in a small village could play a musical instrument ; dancing ; ceremonial ; rhetoric and elocution ; costume ; the domestic arts of home-making ; the art of good manners ; the drama ; and one more, the universal, disinterested, charitable, divine art of gardening ; these are the expressions of love or joy or peace, and these are the first three fruits of the Spirit.” So he began. The rest of his paper is so important that it must be printed in full. “ All the light which comes from God into the heart and mind of man—all his spirit—is what we mean by the spiritual values ; these can only be adequately expressed, and therefore properly understood through art ; because art is

expression in terms of beauty, and you can never give a true and lasting expression of spiritual values except in terms of beauty.

“Why? Because God is not only Truth and Goodness, he is also Beauty, and the ‘first’ author of all beauty. Therefore, if beauty is absent from your expression it will so far fall short of the Divine character. Take the expression of Goodness, for instance: it is not adequately expressed in the life of a virtuous, dull, upright man; it is only expressed with any approach to adequacy in the life of a saint, . . . and then we say, not merely ‘What a righteous life!’ or even ‘What a good life!’ but we say—instinctively—‘What a beautiful life!’ and only a few lives in the volumes of hagiography have this divine fragrance, a few, like St. Francis, whose beautiful life passed into the imperishable beauty of Heaven seven hundred years ago to-day.

“Perhaps this will be better understood if we take another instance. When St. Paul sat down to describe the greatest truth in all his message, he burst into poetry; and that immortal poem on charity is familiar to all, is understood by all, just because it is a work of art; and in that poem, more than anything else in the world, outside the four

gospels, is the realization of Christianity as the religion of love. If he had written that chapter in scientific prose, no one would have understood, no one would have remembered; because he would not have really expressed the idea of love, which can only be expressed in terms of beauty. Yes! he made a *picture* of it, for all to see.

“The highest Example of all I would leave to your quiet reflection. You will realize that our Lord taught goodness by the beauty of holiness, and truth in the form of poetry. The unique Son of the Supreme Artist was Himself an artist: He speaks always as a poet. His teaching differs utterly from that of His followers, from St. Paul to the last of the fathers and latest of theologians, in that He taught in pictures, in little romances, with balanced verses and bright images, and summed up His message in that poet’s phrase ‘The Kingdom of Heaven.’ He did not teach scientifically, by logic and dogma; but æsthetically, by art, a picture, a poetic fable.

“That is surely the supreme instance of His wisdom. People sometimes wonder why He made no code or system, why he avoided creeds, and dogmas, and articles of religion. The reason surely is two-fold.

“1.—Scientific expression is necessarily provisional; it has to be expressed in the categories of the day. Invaluable as it is it cannot be permanent, but must develop if it is true, and die if it is not. If even Jesus Christ Himself had expressed His Gospel in scientific formulas and had made his revelation into dogma, it would have grown obsolete. But æsthetic expression does not wax stale, because its content is unlimited. Of the Elgin marbles it may be said, as of a certain Greek vase :

‘ Ah happy, happy boughs ! That cannot shed
Your leaves, nor ever bid the spring adieu ;
And happy melodist, unwearied,
For ever piping songs for ever new.’

And this is true of the sayings of our Lord. They have the freshness and the fragrance of spring flowers.

“2.—Aesthetic expression alone can give a true idea of spiritual values. Scientific or dogmatic expression can merely supply pointers to show the direction, or a framework to establish a system by the comparison of observed facts—an all-important work ! But science cannot express the spiritual values, and that is why in ages of rampant dogmatism, like the fourth or the seventeenth

centuries, the work of the Holy Spirit is forgotten—no people in the seventeenth century were interested in the Holy Ghost, except the Quakers who rebelled against the latter in all its forms. Similarly, our nineteenth century hymn-books contained hardly anything about the Holy Spirit and indeed very little about God the Father. The Spiritual values can only be expressed in terms of beauty: by art, such as poetry, which transmutes the letter into the spirit, or by music, which soars into the realm where language is dumb.

“It is of the utmost importance that we should reason about life and religion, and should express our thoughts in terms as scientific as possible. But most of our theological mistakes are due to the illusion that these statements are adequate, are the truth. Of course they are not. They may be true as far as they go, but in the nature of things they must be inadequate; they cannot convey the whole truth.

“The ghastly ideas with which the fact of atonement has been defiled are due to this mistake. No formulas can express the truth of atonement—not even the great words ‘I believe in God the Father’; but Jesus expressed it once for all in the poem about

the Prodigal Son. The Holy Spirit cannot be grasped by human phraseology ; only now and then by the flash of His beauty can we begin to understand. For this reason the poets and artists are the kings of mankind ; they can sometimes see the values of the Spirit, and understand and transmit them to us in forms that never wax old and never mislead, because they are adequate to their task of being the sacraments of the unseen.

“ Art is the secret of the Church as it is the secret of all noble forms of human fellowship. This is the reason for the strange fact that the credit of the Church to-day stands, not on the theological systems of the past, but on its architecture, its ceremonial, its music, crafts, sculpture and painting. Histories of the most terrifyingly true description can be compiled by men like Monsieur Houtin about the theologies and customs, aye and about the forgeries and persecutions of the past ; but the Church can still point to her cathedrals and say, ‘ At least, we made these. Here we expressed our faith aright.’ And it is true ; all that was good among the evils of the past, all that was true amidst its errors, is expressed in its art, from the beauty of its earliest frescoes to that of the good men

and women who live out the poetry of their fragrant lives among us to-day.

“Art is the secret of the Church. And the history of the Church has never yet been written, because no church historian has yet consulted the only documents which express the true mind of the Church, her arts. From them we should discover that the real religion of the first three centuries was not that formulated by the early Fathers, but was that of the Good Shepherd. This was their secret, and the Fathers never mention it. From them one should discover that the confusion of to-day is due to the fact that the Church of the Nineteenth Century expressed religion to the people in the most degraded forms of art that the world has yet known, and the church architecture, stained glass, ceremonial, hymn-tunes of yesterday are religion’s greatest obstacles to-day. Step by step we should see the true motives, causes, ideas unveiled. Step by step the strength and weakness of the real Church would be discovered.

“And as we contemplate the world to-day, is not it clear that only by the recovery of beauty can Christendom itself be recovered? We live in an age of transition: it is certain that for generations no one system or con-

fession will unite mankind—if, indeed, any section of mankind is ever again to be united by dogmatic bonds, which perhaps will tend only to divide, as knowledge and specialisation increase. Of one thing only can we be sure : that the world can come to one religion in the simple following of Christ. But how can that religion be expressed ? Not by denying the old forms of thought or dogmatizing about the new ; the old will prove its value, and the new also, as time proceeds ; and both will change and change again. Not surely by insisting upon any one formula, or calling upon the races of the world to submit to any collection of phrases, however admirable. But how can religion be expressed ? Only as our Master has expressed it, in terms of beauty—in that light of the Spirit which, as the Gospels prove to-day, express the eternal truth in images as unfading as truth itself, in that beauty of God which even the dense can understand, even the cold can love, even the sinner admit and admire.

“ Beauty is my subject in this paper, and not truth—art and not science. But I wish to make it very clear that the Holy Spirit is truth as well as beauty, the inspirer of the scientist as well as the artist. The whole

secret of life is in the realization that the manifestation of God is not one but three, that religion is not the pursuit of righteousness alone, but of beauty and truth also, and that indeed, perfect goodness—the goodness manifested in our Lord—is also truth and beauty. He was full of grace and truth—of *Χάρις* that subtle Greek word for beauty, and of truth : he is the Beautiful Shepherd—

ὁ ποιμήν ὁ καλός

“ We need so urgently to-day the highest intellectual integrity, interpreting religion in the light of all that philosophy, history, scholarship, natural science, psychology, can bring, that an effort is required to remember the other side. In a word, that other side is simply this, that our philosophy will be false if it is without a true æsthetic, and our scientific labour will miss the truth if it is divorced from art. The work of science is to compare the business of axioms, theories, doctrines, principles ; is to preserve, develop, explain. The goal of philosophy is the bringing of ‘all thought and objects of all thought,’ all science and art into unity. The realization of this goal is religion. Scholarship and criticism are necessary to religion, in order to remove the falsehoods by which popular superstition and clerical professionalism

have obscured the truth ; but the truth will be lost again unless it is salted with beauty.

“ And without beauty there is no truth, for truth cannot be partial. Without beauty there can be no true religion, since to worship a being without beauty is not to worship the true God who makes the flowers and the hills, just as to worship the god of hell-fire, is not to worship a good god. And a god without beauty is a false god, just as a god without goodness is a false god. And to worship a false god does a man harm and not good.

“ Beauty, therefore, is necessary to true religion, and true religion cannot be adequately expressed except in terms of beauty and of truth. Without art, religion will not be expressed, explained, or understood ; nor will it be realized by those who profess it. And this is true of the simplest Bible-Christian since the books which he loves would long since have been forgotten had they not been great works of art, and they owe their dynamic vitality to-day to the fact that they are full of that form of inspiration which we call poetry.

“ But art is not only expression : it is also a form of worship. When simple-minded

people say that our churches are for worship, and that therefore we must not turn our churches into concert rooms, or our services into a masquerade, they are perfectly right ; but their reasons are wrong. For the true reason is artistic : to turn a church into a concert room is simply bad art, to turn our services into a fussy, creepy-crawly masquerade is simply bad art ; and neither method is the expression of true religion, any more than the dismal, doleful method is the expression of true religion. Music whether trivial or crawling, garments whether sable or garish, ceremonial whether static, bustling or convulsive, are so far wrong because they are bad art, and therefore not true worship. In these casual epithets I have suggested much of our present-day way of worship. But it has got to stop, or public worship and organised religion itself will disappear.

“ We have first to get our philosophy right, to realize the Spirit of God manifested in beauty, to make everyone understand not only that the worship of the true God requires art, as a plant requires water, but more—that true worship is not a mere alliance with art, but *is* art, that there can be no public worship without art—many forms of art, and just as all great art has always been the

expression of religion, so true worship must always express itself in genuine art.

“I am told that some persons, fearing the decline of our national pastime are attempting to brighten cricket ; in the same way, many excellent ministers are trying to brighten religion. Their failure is pathetic, but not undeserved. For the object of art is not to brighten religion, but to express it. Nothing in the world is so gloriously bright as true religion : ‘eye hath not seen, nor ear heard’ its splendour. And that is just where art comes in : in its measure, and through the veil of our limitations, art can cause the eye to see and the ear to hear some distant vision, some faint sound of the muffled splendour which is about us, and our final reality, of which all matter is but the shadow.

“Nothing is so bright as religion ; but we obscure it by our bad art when by good art we ought to express it. We need the finest tunes, the loveliest form and colour, the most gracious ceremonial, the most eloquent elocution, not in order to brighten religion—God forbid ! but in order to allow religion to brighten us. We must give these things just because it is *right* to give them ; we must have good art because we believe in God, and for no other reason.

“Such services will indeed attract. People will flock to them. But that will be because we have not tried to make them attractive. They will draw men in the end simply because we have tried to carry out the will of God. And at first the attempt to carry out His will may not be always successful, for the right-minded who would naturally help us have often been long driven away from the church, and in some places only an obdurate rump remains. But if we do right, because it is right, if we follow the Holy Spirit for His own sake, and seek His beauty because it is divine, then the Church of Christ will succeed in a way that will make all past ages pale beside the age which is to come.

“It will not be easy at first. A hundred years ago it would have been almost easy, because our churches were then unspoilt, compared with what they are to-day. We have to struggle, many of us, amid architecture which expresses nothing but a sham romance and a sham antiquity, and all of us against stained glass which (unlike anything before produced by the hand of man) offends equally against beauty and against truth. And in all the things we have to do there is a bad tradition, an atmosphere that is mawkish, dreary, and unmeaning. Our work is difficult

because we have great arrears to make up. But Liverpool Cathedral is here to show us what can be done with vision and with courage (for beauty cannot be found without the moral virtues also). Mistakes and disappointments there will be; but goodness will help us—humility and courage. The worst part will be the first, until the jungle is cleared. I am sure that it will all be done. But my fear is this—that it may take fifty years and I do not think our fellow-countrymen will give us fifty years.

“Religion is reconciled to science, at least among educated people. The problem of the next twenty years is: Will it be reconciled to art in time? The Christian Social movement has given England the thought of God as the Spirit of goodness, science has given the thought of God as the Spirit of truth. Shall we now allow art to give the thought of God as the Spirit of beauty?

“That is our present question of life and death. It is in the sphere of beauty that the recovery of vitality will take place. In that sphere we shall discard our prejudices and forget our debasing party-cries, and we shall find truth; and by the means of beauty we shall express truth and make the

glory of God visible to all men. In that light of the Spirit we shall see things as they are and by that light we shall show them to others. Then indeed religion will attract, as the loadstone draws the iron; then indeed men will find their most thrilling and exalted moments in Church, the fulfilment of their highest desires, the answer to all their questions, the opening of their eyes to the splendour of the vision of God, the radiance of an unearthly brightness. For in a church where truth and truth only is proclaimed, where goodness is the common way of life, and where beauty never fails, they will find the King in his glory."

The Archdeacon of Sheffield, who followed, dwelt upon the causes of the breach between art and religion. Religion tended to become hieratic and conventional; to adopt a mask of sanctimoniousness; to sink to the level of the popular demand. Tracing briefly the history of Christian art he showed how the Puritan had associated holiness exclusively with righteousness, and that the Church had not yet quite recovered from that digression.

Mr. Vernon Crompton emphasized the lack of original inspiration in the religious art and architecture of to-day. The modern

architect made scholarly syntheses of old forms, or at his worst indulged in mimicry of the mediæval. Such imitations denied the chief aim of the artist which should be to bring to the surface of consciousness the spirit of his age. For art to reveal the presence and serve the ends of the Spirit it must have faith in the new life that had arisen. If the Church had adopted that attitude, it might have had a vast influence for the better.

The session then turned to the consideration of music, and Sir Henry Hadow who had prepared a long and thorough paper decided in view of the time available to speak instead of reading. Few men could have so fully vindicated such a decision, or have so gripped and inspired an audience. At this stage of the Congress the strain of listening to two papers—and to accompanying speeches most of which were read—was beginning to tell on the audience. By the evening session they were thoroughly tired. Sir Henry's brilliant exposition of his material made an impression as spoken which at that moment no paper however admirable could have produced. The gist of his speech was as follows :—

The first point was that in corporate

worship people are offering something to God. There was no sense or reason in calling it a service unless that was what was meant—an approach to the throne of God with some offering. Therefore there was an overwhelming obligation on the worshippers not to enter into the Presence with a blemished offering. Accepting this, people could no longer think of the music in worship as something external or inferior to the main substance and course of that worship. It was no appanage, decoration, or luxury, but something the absence of which would be a vital loss. Music was not less, but more, significant than words. Music was no mere concourse of pleasant sounds. It was a real language, with a real spiritual significance of its own. For proofs of this position Sir Henry referred first to the continuous and unbroken practice of the Church from the beginning, and secondly to the testimony of all the great philosophers who had dealt with the psychology of the human mind. Music brought us nearer to the centre of spiritual values than anything else could.

While the highest and most constructive activity of a corporate body was worship, that worship could best be collectively expressed only when the worshippers sang

together, and he alluded to the emotions aroused by the singing of Welsh hymns by assemblies of 10,000 voices at the National Eisteddfod. Discussing the available music for spiritual uses, he said there was abundant that was worthy of its purpose. Trivialities and the degrading could easily be avoided. The selection of music was of more importance than the attainment of any standard of perfection in performance. In a rural church in Hertfordshire with no trained soloists he had heard what he considered an ideal use of music in worship, because everything was of the best as music, and the performance of the choristers and organist and congregation individually and collectively was an act of worship. So, he asserted, the ideal could be reached with proper care in selection, and could be reached moreover, by every single church choir in the country.

It was simply untrue that there was not enough of the right sort of music to go round. There was no lack, but infinite abundance. "You don't need unlimited variety. All hymn books are too big; all selections of services too indiscriminating. Usage should be limited to a few hymns and services and anthems, so the the effect of familiarity may make them more and more beloved by the

congregation. The disease most dangerous to us is the carelessness which allows any sort of stuff to come in to the service unchallenged, uncensored, uncriticized—hymn tunes written by children, by entire amateurs, by organists whose only qualification is their personal vanity. It is our business to see that the standard is not degraded. I have known aberrations so bad that waltz tunes, fragments of comic opera—ridiculous, incongruous things—have been foisted into Church services. Let it be remembered that bad music keeps as many away as it attracts. But it is true that there is an increasing number of people who are hurt and offended, whose consciences are afflicted, by the texture of triviality and sentimentalism in music. The only question is where should the line be drawn. I would answer, let there be set up some committees of experts to advise, to make a corpus of Church music—say the Bishops of Oxford and Truro and Sir J. Allen, with the one instruction, ‘When in doubt, reject.’ There would still be enough left to fill our services for the whole year through.”

The Rev. H. McGowan took up the point raised by the Vice-Chancellor and by the Archdeacon of Sheffield as to the relation of music to religion. Whether as an element in

public worship or in so-called secular performances, music if serious did not merely come from God : it was the Spirit, revealed in His works, made audible in His operation. Might they not recognize the energy of the Spirit both in the creative activity of the composer, and in the interpretative faculty of the performer, and in the appreciative response of the hearer ? True musical appreciation had many affinities with mystical experience : it involved the absence of self-consciousness, the purgation of bodily emotion, the temporary inhibition of the critical faculty and the practice of contemplation. If so, the music in the services of the Church could no longer be regarded as an appendage, an adornment, an attraction or an opportunity for display, but as an integral part of worship, calling for the exercise of the highest faculties.

Mr. J. H. Ingham, speaking as an organist of large experience and a student of music, assumed as his basis that music is nearer to reality than any of the arts, that being related to the innermost essence of things it must take a premier place in man's expression. If so the selection and the production of the best was a matter of supreme importance ; and this he illustrated by careful enquiry into the

various qualities of music and their fitness for religious use.

The afternoon sessions carried on the general subject to the planes of mental development and devotional service. And again we had to deplore the clashing of meetings and the necessity to select one when we wanted to be in two places at once.

In the Cambridge Hall Mr. R. A. Raven of Rugby read an opening paper which was not only of the highest interest to all who are concerned with education, but had for the Congress a wider reference and a greater value than even its author fully realized. We had been discussing the work of the *Eternal Spirit* as underlying and manifested by the whole process of creation: we had been tracing the signs of His presence in nature and scripture and the aspirations of mankind; and now we had a student and teacher of the young coming to us and showing how in the child those values of which we had been thinking are evident and can be encouraged. It was a splendid object-lesson to illustrate the more theoretical aspect of the Congress programme. In a brief closing paragraph Mr. Raven stated "I have not yet said a word on religious instruction" (he had in fact hardly used a single conventional term

to suggest religion in the narrow sense) “and yet I believe that all I have said has been a close practical application of Christianity.” That claim was abundantly justified by his paper. Here, in what would seem to many old-fashioned teachers a revolutionary paper, was a perfect example of the application of the ideals put forward at the Congress, a most encouraging comment on the text “Let us make man in our image.” Over and over again his words recalled to us familiar words of our Lord ; and we found ourselves murmuring “That is Christ’s way.”

The paper opened on this note.

“Not much in the way of definition nor of preface is required by one who tries to speak of the Eternal Spirit as it shews itself in the young. The young are so manifestly inhabited by a spirit, that spirit is so spontaneous and genuine, it works so freely and quickly and so unceasingly in the young that it seems indeed that the task of us, the grown-ups, is to stand aside and admire, to clear the way that the young may have an unimpeded course for their advance ; and to look upon our dealings with them not under the analogy of the carpenter, to plane, saw, split and shape, nor of the blacksmith to hammer, forge and harden, but rather of

the gardener ; and here again to refuse and to leave aside the gardener's work of lopping and pruning and transplanting, the more drastic of his ways of treating his plants, and to imitate rather his gentler methods, whereby he removes weeds from about his nurslings, fosters their growth, ministers to their needs in food and warmth and light, and finds it hard to keep pace with their amazing appetite for life. Life—that is the word for the young—life perhaps even more than love, life so wide that it embraces love, or love so wide that it grasps all life in its arms ; the child at its best is a standing illustration of the point where life and love blend into one. . . .

“One may begin with the child's delight in the five senses. One can recollect in one's own childhood the intense delight of such sensations as stroking a cat's fur, smelling a flower, tasting sweets, listening to rain or wind, letting water run through one's fingers, and so on. . . . Seen from this point of view, the love, the life and the interest of children is unflagging and inexhaustible.

“And these are some of the impulses of the child for which the teacher must find scope, trusting the Spirit that breathes these impulses to the true and the good. First of

all, perhaps including all, is the desire to grow, to gain power, to learn. . . . Then the appetite for doing things and learning how to do them. . . . Next his desire to make and create. . . . Then the desire to excel. We make too much of the emulous and competitive spirit in schools. The boy needs constant proof that he is growing: we allow him too many opportunities of comparing himself with others instead of with his past and outgrown self. This is only a stage, and a far finer one begins with adolescence. Here one gets the finest flower of youth.

“As he changes from childhood to manhood, a boy becomes aware of a change in himself. New powers are developing faster than ever, and in some ways they are strange, even alarming ones. He is puzzled; he is, perhaps, not sure of himself. It matters very much here how he is treated. He will very likely need guidance; he is not very likely to come and ask for it; he is much more likely to imitate what appear to be sound examples. But appearance is not always reality; and it is far better that a boy should trust himself and be self-reliant, welcome his new powers with faith and be certain that the many new stirrings

are natural and good. It is about now, I believe, that a boy's earlier training is going to bear serious fruit ; it is about now that the management of himself is going to be his own affair, whether successful or unsuccessful ; and it is about now that we can consider what the teacher should have been doing so far."

The remainder of the paper showed how such a conception of the quality and needs of the young would influence the teacher's methods. It was all admirably fresh, human, sensible, Christian. In its threefold warning upon the need for self-knowledge (because "with all their variations, human beings are alike, and the people who help us are those who seem to have been there before,") against the passing of judgments ("our task is to find the good and use it,") and on "the supreme duty of removing fear," he gave counsel to us all.

"The times, at least, are hopeful. The age where duty came first and love afterwards is going ; and perhaps the right order is coming when love will come first and duty is bound to follow. If the path of duty was, as it deserves to be, the road of glory, it must be remembered that there are more unselfish things than glory, and that love takes

unselfishness for granted. I believe that we are arriving at a more understanding love of childhood, and a more understanding love of the needs of the young. Likewise, we are learning to love life more, and to consider it less a serious matter than a happy one. The freedom, versatility, activity and artistry of many of our modern schools, and the growth of the public opinion that appreciates and supports their work point, perhaps, who knows, to such a generation as we have never before had."

Miss Robinson, Headmistress of Howell's School, Denbigh, supplemented Mr. Raven's paper in a speech which, while following an independent line, emphasized exactly the same chief points. She began with an insistence upon the importance of personality in the teacher, of constant growth and development, of keenness as well as knowledge, of co-operation as well as individuality. These same notes should be characteristic of the teaching given—as they were of the child if unspoilt by bad handling.

The Rev. H. Symonds, Headmaster of Liverpool Institute, carried on our thought to the consideration of the specially religious teaching. We must not only get rid of obscurantism and conventional phrases,

reform our use of prayers and hymns, and adjust our ideas of God to the presentation of Him as Eternal Spirit, but we must remember that "the fundamental difficulty is not of the intellect, but of the emotions, not of the conscious mind, but of the unconscious." It arises from the fact that the majority of children get the idea of God as the "all-seeing eye," as "occupied in saying 'Don't,' " as concerned, not with goodness, but with badness. Further, the idea of God as Father will be filled out for the child by the picture of its human father; and few earthly parents are fit to play the part. If we are aware of these subconscious obstacles, we cannot easily counteract them. Only as parents and teachers come to see the Eternal Spirit as working through natural growth whose "agent is the fresh, adventurous mind that takes a risk," shall we train our children freely. "Most of the world is not creative, but possessive; sees to-morrow more in terms of fear than of interest; plays for security and distrusts life. To this type the Eternal Spirit is visible only by a struggle, only after a renunciation. And this type is created in infancy and early childhood by distrust and fear and negative motives then instilled."

If Mr. Raven's paper had been a striking and most apt illustration of the discovery of the values of the Eternal Spirit in the birth-right of the children of men, Canon Gamble led us on to consider the relationship of the eternal to its temporary and transient expressions. Avoiding the hackneyed phraseology of the "sacramental principle," he devoted his paper to the problem of which that principle claims to be the solution. Here, in human life we see perpetual flux. Science, history, philosophy and poetry create for us varying forms of thought in which our religious convictions and beliefs are expressed. These forms change and lose their power, and men are distressed and bewildered; can anything be permanent in a world where such drastic upheavals take place? Do not outward and inward, symbol and reality, stand or fall together? The development of historical knowledge constrains us to doubt the occurrence (say) of a particular miracle; the religious imagery of Milton or Bunyan lasts for centuries, and is then discarded; can we find a satisfactory explanation of such things?

Canon Gamble based his answer upon a very interesting and appropriate exposition of the ideas underlying the Epistle to the

Hebrews. "For the author, as for Plato, there are two worlds. . . . In the upper are the realities to which the things beneath point or which they symbolize. The realities are eternal, not in the sense that they persist without change through time; they have no relation to time." This concept "becomes in his hands the basis of a far-reaching doctrine of symbol and reality. . . . The real world announces its presence by a succession of revealing shadows, which indicate the reality with increasing vividness as the ages pass. They are divinely given, valuable and trustworthy, though to the end they remain symbols of the unseen. . . . Religious progress is never-ending: the ultimate reality remains invisible until humanity has run its course." Taking the ideas of the law and of the priesthood, the reader showed how these were gradually transfigured. He concluded as follows :

"The practical consequences of this sublime vision of religious progress should not be lost sight of. The provisional and prophetic character of our religious institutions should never be forgotten. The greatest as well as the least of them should be regarded as symbols of realities to which they point, but which they cannot fully represent. We

should not claim for the symbol more than by its name it claims for itself. Nor should we narrow unduly its meaning and scope.

“We eat the Flesh and drink the Blood of Christ in the Eucharist, but we may eat the flesh also in the fruit of honest toil and drink the blood out of the chalice of suffering. The Church’s ministries will have an increased value in our eyes if we steadily remember the churchless city towards which they point. The Christian teacher will claim for his words no greater authority than that of a faithful interpreter of spiritual experience which his pupils can verify for themselves.

“One great help in the life-long struggle thus ensuing is the sense of companionship. The present runners in the race of life are surrounded by a large number of consenting witnesses, who are near although invisible.”

As in the morning so in the afternoon the Opera House was more largely attended; and there at the session on Devotional Service the spiritual unity of the Congress reached its highest level. To apply the concept of the Eternal Spirit to our prayer and worship is a task supremely important, and much more difficult than it should be. For prayer and worship are terms which

suggest a narrow and conventional meaning : and too often what they signify is quite out of keeping with the majesty and universality of the Spirit. Our theology may be sincere and wide and deep, but when we pray or go to church, we are apt to exchange it for a small pietism or a traditional formalism of outlook. Habit and association, and all of what Canon Gamble called "the tyranny of the visible," tend to confine our conception of the nearness and accessibility of the Spirit—which is the reason that led our Lord to devote so much of His Ministry to showing the presence of God in rain and sunshine, lilies and birds, leaven and mustard seed. Special forms and times and places ought to help us to pray without ceasing, to worship in Spirit and in truth : too often they monopolize the religious side of our lives, and debase religion into Sabbatarianism and the ecclesiastical temper. Means become ends ; and we deny in our devotional activities our faith in the largeness of God's mercy.

The readers and speakers helped us to a richer and fuller conception of our communion with the Spirit alike by their words and by the atmosphere which they helped to create. It is difficult, perhaps impossible, to write

worthily of anything so intimate and so eternal: worship can be learnt by worshipping; to analyse and describe is manifestly incomplete. It is the very life of religion and as such can be caught not taught. It is the highest testimony to the value of the meeting that it not only set before us a true ideal of devotion but helped us to understand by direct experience the reality which no words can fully express. As such, the record of the addresses, studied afterwards in cold blood or summarized here, is necessarily inadequate. Critically considered they raise questions. We are obliged to ask whether the Bishop of Ripon, although he succeeded in warning us of the danger of a wrong concept of prayer, was equally successful in showing at once the value of what he rightly condemned or the clear vision of the larger and more satisfying reality. So, too, Canon Parsons, admirable as was his warning against the man-centred tendency of much Protestant worship and the superstitions and externalism which beset Catholicism, hardly told us in his written words how these two elements could be combined so as to conserve the truth and avoid the perils, how to reconcile the awe with which we approach the *mysterium*

tremendum with the love of the Father of the Prodigal and the all-pervading presence of the Eternal Spirit. But those who were at the meeting got beyond the spoken word, and were helped by it and by the quality of the speakers, to feel and share a truth larger than it, coldly estimated, would convey. The session was not only a consideration of devotion; it was an act of prayer and worship. That it was so, makes our debt to its leaders incalculably great: but it also makes any attempt to convey the full sense of their papers a hopeless task. The session "lived": it was a vital experience of the reality of the Spirit. Reduced to a bare summary of uttered words it appears only a casket of dry bones.

Moreover, inevitably at the close of so concentrated a programme, much of the papers repeated and applied what had been already outlined by others. The first part of the Bishop of Ripon's paper not only followed very closely the lines of much that Professor Barry had said, but reflected ideas which had dominated the Congress from the first. Canon Parsons likewise recalled to us in his opening the Archbishop's sermon, the purport of which was exactly that of his first paragraphs; and in his references to Dr.

Otto struck a note which had recurred in almost all the previous papers. There was thus much less that was new in the meeting than in any other of the Congress : we felt it as a climax just because it was also a recapitulation. Here was language and an outlook, familiar to us from earlier meetings, and now welcomed in its application to the central task of the Church. We felt that all our enquiry had led up to and been consummated in communion and adoration.

The Bishop of Ripon opened on a note of hope, speaking of the new avenues into the Kingdom of the Spirit which were being opened by the breakdown of materialism and the spiritual view of the universe which was taking its place. He went on to claim that merely to intensify the prayers of the faithful or indeed to concentrate upon prayer in the traditional and limited sense was not enough. We must first make religion a natural and no longer a far-fetched thing, a force interwoven with life itself ; then as we freed the idea of prayer from old and inadequate interpretations, and saw it as a process in harmony with all the facts, and without which the facts themselves must remain discordant, the practice of real prayer would necessarily develop. For "prayer is

man's natural and characteristic reaction to reality as a whole—reality now seen to be personal at the core."

Such prayer must cover the whole area of human life, not merely the so-called "moral" region. It is the inspiration and keying-up of the complete personality. Its effect is to bring the manifestations of genius increasingly within reach; to produce not merely a new power to conquer temptation, but a new capacity for creative energy and human fellowship.

The Rector of Liverpool who followed made a brief but very important speech. It was not enough for the clergy to teach prayer by telling people about it: they must show them how to do it. To learn it needed practice, perseverance and study: here as elsewhere there were some who were possessed of natural genius, but most people had perhaps laboriously to acquire the technique. Yet the technique was not a matter to be fixed by convention: prayer is an activity of the whole self, of mind and heart and will, and only as the whole self was controlled by Christ in whom we see God, and through whom we know God, would true prayer be realized. Thus prayer is the expression of life in God.

Canon Parsons began with a very brief résumé of the theological position as to the nature and working of the Eternal Spirit, a résumé which admirably expressed the outlook of the members of the Congress. He continued :

“ If, then, we would receive the Spirit’s fullest inspiration in the ordering of the Church’s worship, we must not ignore all that He has taught mankind in the regions of spiritual experience, discovery and achievement beyond the strict confines of the Christian Community ; but we must see to it that all these contributions are employed simply and solely to further the end for which Christian worship exists.

“ Our common worship is, or should be, the deliberate conscious effort of the Christian Community to strengthen, deepen and purify its total living response to the God in whom we live and move and have our being, in the light of that personal self-revelation of His character and activity which He has vouchsafed to us in Jesus Christ, and in the inward power which issues from it, the power of the Holy Spirit. Our worship is a means to an end, that end is a life lived in the Spirit of Christ by mankind as a whole, in time and in eternity. Our worship is achieving its

purpose in so far as it succeeds in inspiring mankind to consecrate all its manifold activities to the glory of God. Its effects should be discerned not only in the personal piety of individuals, but in the ordering of families, villages, cities, nations and the world. It should influence for good our work and our play, our science, philosophy, art, our industry and politics, no less than our religion. It should shape our whole life, by supplying the saving grace of Sacrificial Consecration by which alone man's manifold activities are rescued from futility and decay. It should be the means whereby the triumphant power of the Cross, which is the power of God's own self-giving love, which is the power of the Holy Spirit, transfuses the whole complex of human existence.

"Such, I believe, is the ideal function of Christian worship within the Body of Christ, and in the world at large. Men should have recourse to it as to the necessary means whereby to keep in contact with the inspiration and power which alone can enable them to live the life that is life indeed, the life that is lived to God. It is because so much that passes for public worship no longer seems to have this dynamic influence in

consecrating and enriching a life, that it is so widely neglected, simply because it is not worth while. Yet it is abundantly proved, that where the Church is really trying to worship in spirit and in truth, instead of merely performing a series of traditional rites and ceremonies, then there is a response from the people of the sort that is valuable, not necessarily evidenced by vast crowds, but by the loyal devotion of men and women seeking to consecrate their lives to God."

He continued by pointing out the broad differences between the Protestant and the Catholic methods of worship, and by relating the whole matter to Dr. Otto's treatment of the Holy. He concluded with these words :

"Worship in Spirit and in truth of that which transcends mankind, of that Being 'wholly other' from us men, yet mysteriously akin, in the awful perfection of His energies, and in the Holiness of His self-giving love, is the fundamental need of the spirit of man. The world is sick for lack of adoration ; it has lost the vision of that which it can and must adore. It is for the Church to re-awaken the sense of the mystery of existence, and of its sanctity ; the sanctity of love and sacrifice and

forgiveness ; the sanctity of the search for truth and of truth discovered ; the sanctity of right for right's own sake ; the sanctity of beauty in all its forms. Much of our present civilisation is a blatant blasphemy against these sanctities ; and in a democratic age there is a danger lest the Church should be too faithful a mirror of the weaknesses of the period. But its worship is to remind mankind that God does not exist for our benefit, but we for His service who alone is worthy to receive glory and honour and power, for He has created all things. And because of His will, they were created."

The paper was again followed by speeches of great importance. Canon Dwelly describing worship as the greatest regenerative force in the world, urged that it involved an utter freedom from any desire to bargain or even to plead with God, a pure adoration of and communion with Him. As such, Ecclesiastical Courts should only preserve the traditional paths of the Spirit, and must not persecute those who occasionally trespassed from them. We ought so to arrange our organizations that worshipping groups from the sciences, arts and trades, as fellowships of prayer, should take a first place in Church

life: for worship must be expressive, not of the past, but of the present, of the new ways and new resources manifest among us. As an example of the need for adaptation, he referred to the "worshipful" possibilities of wireless, and urged that the best means of relating this fresh gift of the Spirit with congregational worship should be studied.

The Rev. F. Stone took up Canon Parsons' insistence upon the need for awe in worship. "Where there is no sense of awe there is no presence of the Holy Spirit, and where the Holy Spirit is absent in Christian worship there is blasphemy. . . . Blasphemy consists in one of its many aspects in not treating God as of serious account, speaking words of great solemnity with no corresponding solemnity of heart." Hence there is needed a deeper and a more flexible use of worship, that awe may lead to penitence, and penitence to re-birth.

And so to the last meeting—a meeting obviously difficult for the present writer to estimate or even to describe. It had been decided by the Committee that, although for other occasions papers should be read, it would be wrong to apply this procedure to the closing session. We went into the Congress not knowing what would be

revealed to us, but believing that the Spirit whom we were studying would speak if we could listen. The last evening was, in some sort, to summarise and express the impact of the whole. Dr. Garfield Williams was specially asked to relate our work to the World Call: he did so but did vastly more, giving us a real and vivid glimpse of life as it would be if it were all "in God." Dr. Raven was told to attempt a speech, not a paper, and to try to set out the results, not only of the previous speeches, but of the whole movement in connection with the evangelistic message. That he would fail to do so adequately was inevitable. That the plan was mistaken may well be the case: but the venture was made.

The Bishop of Liverpool, after the opening prayers, stated that they did not desire to distinguish in any precise fashion between evangelism at home and evangelism overseas. The two speakers would approach the subject from the two standpoints, but neither would treat his aspect of it exclusively. Probably the Church needed far greater elasticity in its methods. The first real approaches to Christ of a business man, a South Sea Islander, a university agnostic, a society lady, a Brahmin, a little child, would all be

different. Jesus would have made for all these, and every other, His own approach, because He understands them all. So with His Spirit. From the regions far away, as from the expectant masses at home, came a call for God. How could they be flexible enough to present the Gospel so that every man could recognise it as the answer to his own need ?

Canon Raven began with an expression of thankfulness for the grandeur of the picture of the Eternal Spirit presented to them at the Congress, a picture painted by many hands, but for that reason the more impressive in the harmony of its parts and the unity of its design. To some it might appear that the picture was almost revolutionary : they might be tempted to contrast the new with the old, and to compare slightly or favourably the emphasis of the one with that of the other. Surely, such change as they had seen was testimony to the infinite greatness of the Christ. Just as the various scholars and disciples who have lately given us sketches of the life of Jesus have in fact described rather their own ideal than the full stature of the Master, so different generations and different races would see and proclaim differing aspects of His revelation.

If, fifty years ago, the stress was on the awful issues of sin and judgment, upon Christ as Saviour from hell, and Judge of the world, we need not condemn that view even if for us it no longer represented our worthiest thought.

What, then, was the characteristic message of evangelism for to-day? It would centre upon the Kingdom of God, that element in the teaching and life of our Lord which we had recovered, and to which the whole study and movement of the time gave emphasis. But in proclaiming the Kingdom we must beware of three grave misinterpretations. The Kingdom did not mean primarily a new social order, the provision of better conditions, the reform of corporate life. Some had presumed to state that the preachers of the so-called social gospel said the Kingdom of God when they meant a kingdom of garden cities. That was untrue and unjust. Social reform would come: it had its place as an aspect of the Christianising of mankind; but it was a part, not the whole. The good news of the Kingdom was so incredibly larger and deeper that to identify it with a new social order would be to debase it and destroy its reality. So, too, they must not equate it with the acceptance of an external

authority imposed by coercion. A Christian imperialism might come : it was secondary, and if put in the first place would be a perversion of the great truth. Nor was the Kingdom to be interpreted in terms of ecclesiasticism, or set up by contrasting the supernatural with the natural, or advanced by appealing to the *mysterium tremendum*, to awe and superstition alone. It was supernatural, but the natural must be taken up into it : there were not two spheres of God's operation, but one.

To interpret it they must turn to the language and ideas set out by the Fourth Evangelist, and adopted from first to last by the Congress. It was a fellowship of those who had experienced and been united by a communion with the Eternal Spirit, those in whom there had been an emergence of Deity, those who had realized their common life as members in the Body of Christ.

If evangelism were to call men to share in such an experience, it must have three characteristic notes. First, it must insist on this communion, upon the mystic contact of the self with God, as the very heart of religion. A great number of students and thinkers, writing from various points of

view, had lately called them to see in conscious communion with the Spirit of God the supreme achievement of humanity, the culmination of the whole creative process. It was a mistake to regard such mysticism as a thing for poets and rare or gifted souls. Jesus assumed its presence in Galilean peasants and fishermen, and taught them to see God in the simple things of common life, to be open everywhere to the divine influence. Communion with the eternal could be transmitted in a multitude of ways. Art and knowledge and moral effort were all modes of its expression : all must be used. The evangelist might have varying and unconventional forms and formulæ by which to translate what was beyond all exact definition. Only in using them let him be sincere, expressing what he sees honestly, even if inadequately, rather than in stereotyped phrases. And let him be very tolerant of others. In the present stage of development, uniformity is impossible. Honesty is more compelling than orthodoxy at second-hand. If he is in God, he will transmit God.

Secondly, there must be stress upon fellowship, and a real apprehension of our unity in God with one another. This will

save us from individualism and the anarchy of merely private judgments. Fellowship is a much used and much misinterpreted term : we should mean by it a conscious experience of corporate oneness. "If it may be expressed in personal terms, for years I felt that I stood outside the door of the King's palace, getting occasional glimpses when some great soul opened the gate, and trying to tell others what I had seen. Then, suddenly, I knew that I was inside, one of the household, native to the King's home." In such fellowship prayer becomes the supreme reality. Every member is upheld by the others ; receives conscious strength and inspiration from them ; shares their minds and is no longer alone.

Thirdly, there will be the note of urgency, arising from the grandeur of our calling. We have seen this fellowship in the Eternal as the climax of the whole process of the Universe. We see ourselves as God's pioneers, ourselves bought by the blood of myriads of lowly lives who died that man might come, bought by the blood of untold generations who prepared the way for Christ, bought by the blood that has been shed to make us what we are, bought by His blood in whom all sacrifice is consummated and

complete. We are called to the fellowship whose sign is the cross, to the task of sharing in His redemptive work, to the "filling up in our own bodies of that which is lacking in the sufferings of Christ."

Canon Garfield Williams began with a survey of the conditions in the ancient world, which had made possible the evangelism of St. Paul, showing how various were the elements which had given opportunity to that stupendous achievement. Yet then the task could not be completed. The Christian could only look forward to the coming of the "fulness of the time." To-day there were indications of the operations of the Holy Spirit such as had seldom before been presented in history, and which proved that the time was at hand.

There was taking place in Africa and the East to-day a birth or rebirth of nations which was on a scale, and progressing with a rapidity, never before seen. We were seeing the birth of African nationality out of a welter of primitive tribes, and the beginnings of a disintegration of the Mahomedan world. We were witnesses of that amazing and intensely moving process of renaissance that was taking place in India, watching one of the proudest peoples in the world coming

into contact with all the thought and aspiration and activity of the Western world, and striving slowly and painfully for some synthesis which would comprise all that was best in their own great past as well as all that was good in the multitudinous life of the Western world. We were distant spectators of movements in the Far East staggering in their possibilities for good or evil. What was taking place in Africa and the East to-day was essentially a vast movement in the minds and hearts of men. Some tremendous urge which they could not explain, and which they could not prevent, driving them all towards a goal they did not see, along an avenue they had never before traversed. The only possible way of controlling and guiding those terrific forces that were being let loose in the world was by some fresh liberation by the Church of the forces of the Holy Spirit.

It was futile to attempt to impose a purely Western Christ on people who would ultimately, perhaps, teach them as much of Christ and Christianity as they were ever likely to learn from our imperfect apprehension of Divine things. Might it not be that by the very vastness of this call that came from the world to-day God was trying to

teach them what a small part of His great Catholic Church they really were, that they should be less confident that they themselves had already been led into the truth, but that rather they should humbly give to all the world what small contribution they had to give in the interpretation of Christ, who was the property of the whole world ?

Moreover, could we not see that in all the manifold activities of multitudes of men, explorers and merchants, scientists and inventors, educators and statesmen, workers, however humble, in the vast fabric of modern civilisation there was the agency of the Divine Spirit ? All these multitudes had co-operated, half unconsciously, to make the world one, to open up and intermingle and unify the human race, to prepare the way for God's universal reign. This was no accident. Behind it they could trace glimpses of a vast design, details of an age-long purpose. We must help men to see their work, whatever it might be, as contributory to that purpose, to enable them to realize the guidance of the Eternal Spirit, and to ennoble their efforts by bringing them into conscious relationship with Him.

He concluded, as he had begun, with St. Paul. Familiar words which glowed with

fresh radiance, words so truly sacramental as to create direct communion. We were in the Spirit : the message of God within us had been proved, not as a promise only, but as a fact.

And the culmination of it all was not in Southport, but in the Cathedral at Liverpool, when a great company of Congress members met at 11.30 on October 8th, for an hour of quiet dedication, and were led by the Bishop in utter simplicity and beauty of word and music from worship to penitence, and from penitence to consecration. It is the supreme testimony to the greatness of its architecture that the Cathedral can calm and unify and inspire a congregation by the appeal of its mere form. We came in tired units who had hurried over by train to find places in the crowded rows of seats. We waited ; and the building gave us its message, as it does every Sunday evening to the mixed assembly that worships in it. By daylight its influence is less compelling : the blank windows in the temporary wall spoil the full effect of the lighted sanctuary. But, even so, there is no church known to me that can create so direct an impression of the Divine. We waited ; and at last alone with a single vergers came our President to the lectern.

ORIGINAL DEPOSITED
1904

The form of service had been carefully drawn. The addresses were few and brief: like many headmasters, Dr. David is supreme in the art of the short speech. At intervals there were verses of hymns and responses: at intervals, periods of silence. The hour was pure worship: the Bishop, wholly unselfconscious, luminous, God-controlled; the people rapt into union, sharing in a continuous act of collective prayer; the words such and so spoken as to transmit the very presence of the Spirit; the whole tense and yet collected, throbbing with something far more deep and calm than emotion, alive with the reality of God. It was the climax of a great adventure, the beginning of a new time for many. And it closed with the unspoken words writ plain upon our souls: "Arise, let us go hence." We were under the shadow of the Cross.

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